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A N

APPEAL to the PUBLIC,

I N

B E H A L F

O F T H E

CHURCH OF ENGLAND

I N

A M E R I C A.

By THOMAS BRADBURY CHANDLER, D. D.

Rector of *St. John's Church*, in Elizabeth-Town, *New-Jersey*,
and Missionary from the *Society for the Propagation of*
the Gospel, &c.

*"We desire a fair Trial—if we are guilty, punish us; if
"we are innocent, protect us."* JUSTIN MARTYR.

N E W - Y O R K :

Printed by JAMES PARKER, at the NEW-PRINTING-OFFICE, in BEAVER-STREET.

M,DCC,LXVII.

“ **A** BISHOP, that shall have the chief
“ Inspection over those whom he is to
“ ordain, and over the Labours of those already
“ placed ; whom he shall direct and assist in every
“ Thing ; and who governs himself by the Rules
“ of the primitive Church, and by the Advice of
“ his Brethren, is the likeliest Instrument both for
“ *propagating* and *preserving* the Christian Reli-
“ gion.”

Bishop Burnet.

AN
APPEAL TO THE PUBLIC,
IN BEHALF
OF THE CHURCH OF ENGLAND
IN
A M E R I C A;

WHEREIN

THE ORIGINAL AND NATURE OF THE EPISCOPAL
OFFICE ARE BRIEFLY CONSIDERED,

R E A S O N S

FOR SENDING BISHOPS TO AMERICA
ARE ASSIGNED,

T H E P L A N

ON WHICH IT IS PROPOSED TO SEND THEM
IS STATED,

A N D

THE OBJECTIONS AGAINST SENDING THEM
ARE OBIATED AND CONFUTED:

With an APPENDIX,
WHEREIN IS GIVEN SOME ACCOUNT
OF
AN ANONYMOUS PAMPHLET.

E R R A T A.

THE Author's Inability to attend upon the Press, hath occasioned some *Errata*, of which the following are the most material, which are to be corrected thus: In *Page 1, Line 10*, for the Support, read Support of the. *Page 9 in the Note*, for Faste, read Fasti. *Page 14, l. 13*, for nor, read or. *Page 21, l. 25*, for this, read these. *Page 22 in the Notes*, for niscis, read nescis; for Justar, read Instar; and quidam, read quidem. *Page 67, l. 2*, for Person, read Persons. *Page 73, l. 24*, for The Opinion, read His Opinion. *Page 76, l. 31*, for full, read the full. *Page 83 in the Note*, for Chlander, read Chandler. *Page 88, l. 22*, for could, read should. *Page 89, l. 30*, for others, read the others. *Page 98, l. 8*, for King, read Kings.



T O

The Most Reverend Father in God,

T H O M A S,

Lord Archbishop of CANTERBURY,

Primate of all England, &c.

May it Please Your Grace,

TH E Arguments for sending Bishops of the Church of England to America, are so strong and convincing, that an Appeal may be made to the World for the Reasonableness of sending them. The general Plan which has been long settled for the Regulation of their Authority when sent, is so well calculated to secure the religious Privileges of every
Deno-

Denomination of Christians, that nothing more than a proper Explanation can be needful, to recommend it to the Approbation of every candid and unprejudiced Person. For Want of this, many are still averse to an American Episcopate, and some are industriously employed in misrepresenting the Matter, and in propagating their Prejudices and Objections against it. It is therefore the general Opinion here, that it is at length become necessary, to explain this Plan, - and thereby, as the most effectual Method, to remove these Prejudices and Objections.

Such, *My Lord*, is the Design of the following *Appeal*. The Author of it was not forward to undertake the Work. Want of Leisure, and a Consciousness of Inability to execute it properly, were Difficulties in his Way not easy to be surmounted. But as no one appeared that was willing to perform

perform what all seemed to allow was necessary to be done, and as he was requested by many of his Brethren to undertake it, he finally consented.

Without this Apology, the Author would not presume to inscribe to *Your Grace* so imperfect a Piece, or to ask for it your Patronage. Nor indeed would any Apology justify him in doing so, did he not know that *Your Grace* takes a Pleasure in encouraging every *well-meant* Endeavour, however unsuccessful it may prove, to serve the Cause of Religion and the Church of Christ---of which amiable Disposition your whole Life has been a Proof.

As to the Church of England in *America*, it will ever be acknowledged with all Thankfulness, that none has shewn for it a more affectionate Concern, or treated the Members of it or its Clergy with more Kindness and
Conde-

Condescension than *Your Grace*. Several of them You have honoured with a private Correspondence; and but few have gone Home from this Country for Holy Orders for a long Course of Years, who have not been able on their Return, to tell of the great Obligations You have conferred upon them. And this was the Case long before your Advancement to that high Station, whereby You became related to all of them as their Metropolitan, and to many of them also as President of *the Society for the Propagation of the Gospel in foreign Parts*.

But besides these particular Kindnesses shewn to the Clergy, the general State and Interest of the American Church, has always been the Object of your close, and careful, and anxious Attention. None has ever entered so deeply into the Knowledge of her Condition, or had so true a Sense of her Wants, or represented them to the Public in
so

DEDICATION.

v

so proper and striking a Light, as *Your Grace* did many Years ago, in your most excellent *anniversary Sermon* preached before *the Society*. Therein particularly You explained the Need and Usefulness of an American Episcopate; and what You then said and published on the Subject, together with what You have continued to speak and write ever since, on all proper Occasions, has probably contributed more to prepare the Way for it, so far as it has been prepared, than what has been said, and written, and done, by any other Person. For these Things, as well as on other Accounts, the Clergy and Friends of the Church in America revere You, with Sentiments of the sincerest Gratitude. They look up to *Your Grace* as eminently their Friend and Patron; and they can never despair of the Success of their late Application, while so reasonable a Cause is supported by your Abilities and Influence.

a

At

At the same Time they are not insensible of the Obligations they are under to many other illustrious Persons, and especially to some great Prelates of the Church, who have been pleased to become their Advocates on this Occasion: And it is not doubted but they will continue to assist and co-operate with *Your Grace* in this good Work, of rescuing the American Church from the Distress she is under, through the Want of an Episcopate. Every Attempt to relieve her, *My Lord*, is really an Act of Charity; and it may properly be said that “the Blessing of *her* that is ready to perish,” will come upon those that befriend her in this Necessity.

As the following Papers were drawn up with a View of serving the Cause, which you have always had so greatly at Heart, and been foremost in promoting, *in that Respect* they can be addressed to none so properly as to *Your Grace*

Grace. But in many Respects the Offering is unworthy of your Acceptance; and yet---since it is made with an Intention of publickly expressing, not only that Reverence which is due to your exalted Station in the Church, but that Gratitude to which You are entitled, by the many signal Proofs You have given of your Attention, to the general Interest of Religion, and especially of the Church of England in America, and your Concern for it, and assiduous Exertions in its Behalf; it is humbly hoped that it will not be rejected.

If it may be received also as a Testimony of Gratitude, for particular Favours which *Your Grace* has condescended to bestow on the Author, it will add greatly to his Happiness.

That God may long continue your Life and Health, so useful to the Public, and of such peculiar Importance to
the

the Church in America----and, that
 You may have the Satisfaction of seeing
 all your pious and benevolent Attempts
 to promote the Happiness of Mankind
 attended with Success, and in the End
 find them gloriously rewarded---is the
 daily and devout Prayer of,

My Lord,

Your Grace's most dutiful

*Elizabeth-Town,
 in New-Jersey,
 June 24, 1767.*

and obliged Son,

and obedient humble Servant,

THOMAS BRADBURY CHANDLER,

Advertiserment to the Reader.

THE Author of the following Appeal, has said, by Way of Apology, that "he was requested by many of his Brethren to undertake it." He thinks it not amiss to declare more particularly, with the same View, that the Task was first imposed upon him by the very worthy and Reverend Dr. Johnson of Stratford in Connecticut. From that venerable Person a Work of this Nature would have come, with more Propriety, and greater Advantage to the Cause. For an Appeal to the Public in Behalf of the Church of England in America, on the present Occasion, could be made by none so properly, or with so good Effect, as by him, who has so frequently signalized himself as its Advocate, for the Course of more than Forty Years, and who, for a considerable Part of that Time, has been anxiously solliciting the Cause of an American Episcopate. But a Tremor in the Hand, which causes him to write with the utmost Difficulty himself, made it necessary that he should leave the Work for another. He thought proper to apply to the Author, whose Obligations to him were such, that he could not refuse him any Thing in his Power, without incurring the Imputation of Ingratitude and Injustice.

At the Time when this Treaty was nearly concluded, the Clergy of New-York and New-Jersey, being met together in a voluntary Convention, and assisted by some of their Brethren from the neighbouring Provinces, took into Consideration the Propriety and Expediency of addressing the Public, on the Subject of an American Episcopate. After a thorough Discussion of the Point, they were unanimously of Opinion, that fairly to explain the Plan on which American Bishops had been

*Ado. to Am.
2d. 11
Ref. 13.*

been requested, to lay before the Public the Reasons of this Request, to answer the Objections that had been made, and to obviate those that might be otherwise conceived against it, was not only proper and expedient, but a Matter of Necessity and Duty. It was accordingly voted that Something to this Purpose should be published, and the Author was appointed to this Service---with Liberty, however, to make the Time of his performing it most convenient to himself. Excuses were not admitted, and a Refusal could not be justified.

The Author, being brought thus under double Engagements, determined to acquit himself as well as his Circumstances and Abilities would permit. In Order to this, he was careful to follow the Directions he had received, and, as he had Opportunity, to consult the most judicious of his Friends, in Regard to the Method and Management of the Work. How he has succeeded, must be submitted to the Judgment of the Reader, whose Candour is requested.

It gives the Author great Pleasure, to find that his Sentiments have been so clearly and forcibly expressed, by The Right Reverend the Lord Bishop of Landaff, in his excellent anniversary Sermon preached before the Society in February last. The Thanks of every Friend of the American Church are due to His Lordship, for so seasonable and spirited an Assertion and Vindication of its Rights; from which it is not doubted but the following Extraet will be acceptable to the Reader, although for Want of Room it must of Necessity be short.

“ The want of Bishops (in America) hath been
 “ all along the more heavily lamented, because
 “ it is a case so singular, that it cannot be paral-
 “ leled in the Christian world. For what sect
 “ was ever any where at all allowed, that was not
 “ allowed

“ allowed the means within themselves of providing
“ for the continual exercise of their worship? the
“ granting one without the other would be but a
“ mockery, Yet such is the state of our church
“ in the colonies; and at a time, and in a realm,
“ where the rights of conscience are best under-
“ stood, and most fully allowed and protected.
“ All sects of Protestant Christians at home, and
“ all, save one, throughout our colonies, have the
“ full enjoyment of their religion. Even the Ro-
“ mish superstition, within a province lately added
“ to the British dominions, is completely allowed
“ in all points; it hath Bishops.---Thus stands the
“ case of all churches in our colonies, except only
“ the church here by law established; that alone
“ is not tolerated in the whole, it exists only in
“ part, in a maimed state, lopt of Episcopacy, an
“ essential part of its constitution. And whence
“ this disgraceful distinction? whence this mark
“ of distrust? what is the fear? what the danger?
“ A few persons vested with authority to ordain
“ ministers, to confirm youth, and to visit their
“ own clergy. Can two or three persons, restrain-
“ ed to these spiritual functions, be dangerous to
“ any in any matter? in what? or to whom? Can
“ they possibly, so limited, on any pretence what-
“ ever, attempt to molest any in their religious
“ concerns? Can they invade the rights and jurif-
“ diction of magistrates? Can they infringe the
“ liberties of the people? Can they weaken, or be
“ thought disposed to weaken, the fidelity of the
“ colonies to his Majesty, or their dependence on
“ this country? To these duties, if there be any
“ difference, the members of this church, as such
“ are bound by one special motive, besides the
“ many motives common to them with other sub-
“ jects.” *Page 22, &c.*

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A N

A P P E A L

TO THE

P U B L I C, &c.

The Introduction.



THAT Application has been lately *Int: to Ans: 12*
made to our Superiors, by the *Dof: 12*
Clergy of several of the Colonies, *Resp: 14*
requesting one or more *Bishops* to
be sent to *America*, is a Matter
now generally known, and was
never intended to be kept as a
Secret. As there is great Reason to hope, both
from a Review of the Arguments that were offered
in the Support of Addresses that were transmit-
ted on the Occasion, and from the favourable
Disposition of many in Authority, that this Request
in due Time will be granted; it has been thought
B proper

proper, in a public Manner, to inform all who may imagine themselves to be any Ways concerned in the Event of our Application, *candidly* and *explicitly*, for what Reasons, and with what Views, an *American Episcopate* is so earnestly desired by the Clergy, and the other Friends and Members of the Church.

Some Persons are said to have been alarmed by this Conduct of the Clergy; but when the Case shall be duly explained and understood, it is not apprehended that any Uneasiness will remain, or that any Opposition can be formed against the Execution of a Plan, so reasonable in itself, so necessary to the Church here, and so universally harmless to others of every Denomination. As no Invasion of the civil or religious Privileges of any, whether Churchmen or Dissenters, is thereby intended, it is hoped that every Objection, or even Doubt or Suspicion of that Nature, will, by this Method, be intirely obviated. But should any Objections continue which shall be thought to deserve Notice, the Objectors are invited to propose them in such a Manner, that they may be fairly and candidly debated, before the Tribunal of the Publick; and if none shall be offered, it will be taken for granted that all Parties acquiesce and are satisfied.

SECTION I.

A Sketch of the Arguments in Favour of Episcopacy.

IN Order to judge properly of the Subject before SECT. I.
 us, it is necessary to premise, and it should be
 well considered, that the Church of England is *E-*
piscopal, and consequently holds the Necessity of Ans. 7
 Bishops to govern the Church, and to confer Def: 15
 Ecclesiastical Powers upon others. Of this there can Rep: 17
 be no Dispute, since many of her public Offices,
 and indeed the whole System of her Conduct with
 Regard to the Clergy is founded on this Principle.

In the general Preface to the Ordination Offices
 she declares, that “ it is evident to all Men dili-
 “ gently reading the Holy Scriptures and ancient
 “ Authors, that from the Apostles Time there
 “ has been this Order in Christ’s Church, Bishops,
 “ Priests and Deacons, as several Offices.” And
 her Practice of admitting none to officiate as Clergy-
 men, who have not been ordained by Bishops, is a
 Proof, that she esteems every other Ordination to
 be, at least, irregular and defective. It is not ne-
 cessary to enter upon a particular Defence of this
 Doctrine, in an Undertaking of this Nature ; since Ans: 14
 our present Plea is equally valid, whether these Def: 77
 Principles are founded rightly or wrongly. How- Rep: 17.
 ever, a *brief Sketch* of the Arguments, whereby
 the Necessity of Episcopal Government is defended,
 may, on this Occasion, be not altogether useless or
 improper.

It is an essential Doctrine of the Church of Eng-
 land, that none can have any Authority in the
 Christian

SECT. Christian Church, but those who derive it from
 I. Christ, either *mediately* or *immediately*. Those who receive Authority *immediately* from Christ, before they can expect Submission to it from others, must be able to prove that they have it; for which nothing less can suffice, at this Day, than the Power of working Miracles. Those who receive it *mediately*, must derive it from those Persons whom Christ has authorized to convey it, *i. e.* they must receive it by a regular Succession. For any to say, that such a Succession cannot be proved, is insufficient: it is incumbent on the Objectors to prove that the Succession, by which we hold, has been interrupted. Proof of this, although zealously attempted, has never yet been made; and could this Point once be made clear, it would also prove farther, that Christ has neglected to provide for his Church, in a Case so essential to the very Being of it, notwithstanding his having expressly promised to be “ever with it, to the End of the World.”

Men may ridicule the Notion of *uninterrupted Succession* as they please; but if the Authority of the Clergy is derived from Christ, (and if it is not, they are no Ministers of Christ) they must receive it in one of the Ways already mentioned. And if the Succession be *once* broken, and the Power of Ordination *once* lost, not all the Men on Earth—not all the Angels in Heaven, without an immediate Commission from Christ, can restore it. It is as great an Absurdity, on *St. Paul's* Principles, for a Man to preach without being properly *sent*, as it is to hear without a Preacher, or to believe in him of whom we have never heard.

As Christ is the great Founder of the Church, so he is the only Fountain of Ecclesiastical Authority. Whatever general Laws he was pleased to
 injoin,

injoin, must be of indispenfible Obligation to all his Followers. Indeed, with Regard to the Government of the Church, his Laws are expreffed in fuch general Terms, that we muft neceffarily have Recourfe to thofe, whom he immediately intrufted with the Government of his Church, for a more particular Explanation of them. SECT.
I.

That the Apoftles, “to whom he fhewed himfelf
“ alive after his Paflion, being feen of them Forty
“ Days, and fpeaking of the Things pertaining to
“ the Kingdom of God,” underftood the Laws of
Chrift, is not to be doubted: and, as they were
alfo conducted by the Spirit of God, the more explicit and particular Rules which *they* have given
for the Government of the Church, muft be received—either as authentic Explanations of Chrift’s
general Laws, or as Regulations that are agreeable
and conformable to them. To this muft be added, that the public *Practice* of the Apoftles is
a faithful and plain Comment on the Laws of
Chrift, unlefs we can fuppofe them to have been
unacquainted with, or difobedient to, his divine
Will; and it is of equal Authority with any written
Inftuctions.

Now if we carefully examine the Writings of the
Apoftles, and the *Canonical* Records of their Proceedings, I muft think that thefe Things will evidently appear,—that our bleffed Saviour, before
his Afcenfion, committed the Government of his
Church upon Earth, intirely to *them*—that this
Government was *exercifed* by them—that they *conveyed*
this Power to others, to be communicated
fucceffively to others, to the lateft Pofterity—particularly, that thefe their Succeffors were an Order
diftinguifhed from, and fuperior to, thofe who are now
called Prefbyters—and that none who were not of
this

SECT. I. this highest Order, had the Powers of Ordination and Government committed to them. It would lead me too far from my present Design, to establish these Points by particular Proof; nor can it be necessary, as several of the Facts that support them, have been brought to a close Examination, and fairly stated to the Public, in the Instances of *James at Jerusalem, Timothy at Ephesus, Titus at Crete, the Angels of the Seven Churches of Asia, &c.* *

Let us now consider what Evidence arises to favour these Conclusions, from the general State of the *Primitive Church*. The Travels of some of the Apostles are related in Scripture, and from thence, as well as from other Proofs, it appears, that with amazing Success they planted and settled Churches in all the most considerable Countries of *Asia* and *Europe*, within the Compass of not many Years. And it is a Fact well known, that all the Churches that were gathered during the *First Century*, whether immediately by the Apostles, or their Missionaries, were under the Direction of some or other of that venerable Order. Men of the most eminent and undoubted Piety, who had been honoured with their intimate Acquaintance, were appointed by the Apostles to superintend Churches in certain limited Districts, some of whom were chosen to succeed them in those Churches which they had always kept under their own more immediate Inspection. So that during this Period, while the Christian Church was governed by the Apostles, and others of their Appointment, nothing, in our Opinion, but gross Prejudice, or a
 wrangling

* See Archbishop Potter on Church Government. See also Mr. Leaming's Defence of the Episcopal Government, &c. against the Objections of Mr. Welles and Dr. Chauncy.

wrangling and captious Disposition, to say no worse, can lead any to suspect or assert, that it was materially corrupted, or that it had departed, in any considerable Degree, from that Plan of Government which Christ had instituted. The Government of the Church is as much a positive Institution as the Christian Sacraments, and the Laws relating to it bind us as strongly, as the Laws which oblige us to receive Baptism or the Holy Eucharist. As such they were considered in the Period we are treating of; and any Attempt to change them would have been treated with the same Indignation and Resentment by the Christians of that Age, as if the Laws relating to the Sacraments had been wilfully violated.

SECT.
I.

And if we consider the general Character of Christians, and the State of the Church, in the *Second* and *Third Centuries*, we shall find it not easy to believe, that there could have been any essential Variation or Departure, from the original Plan of Discipline and Government committed to the Church. Christianity still continued to be attacked with all the Engines of worldly Power and Policy, and had nothing to support it, but its own rational Evidence, accompanied with the Power and Spirit of God, and the Expectation of Happiness in an invisible State. But very few worldly Prospects and Motives could operate either on the Clergy or private Christians, when they all knew that their Religion tended to deprive them of all worldly Advantages, and would probably cause them to be abused, and insulted, and persecuted, even to Death. Their only Dependence was on their ascended Redeemer, for whose Sake, and in Obedience to whom, they sacrificed all the Ease and Happiness and Glory of the World, esteeming them but as Dross

SECT. I. Dross and Dung in Competition with their Duty. In this State, and with this Disposition, every Law of Christ was valued more than Life, every received Usage and Practice of the Church was revered as sacred, by Christians in general.

And as we are obliged to believe, that but few could have been desirous of making Innovations, so it is utterly incredible that many would have been willing to submit to them, in Matters of Importance. How firmly the Christians of those Days were attached to, and how conscientiously they followed, whatever they esteemed to be an Institution of Christ or his Apostles, the *Quarto-deciman* Controversy, or the Dispute which divided the Church about the proper Time for the keeping of *Easter*, among others, is a noted Proof. And although in this Point one Party must have been mistaken, yet it is manifestly a Matter of no great Consequence, and the Church at that Time was *divided* in their Judgment: and, it by no Means follows from this Instance, that the Church might also have been mistaken in Matters of the greatest Weight, such as those of Faith and Government, especially when all were *united* in Opinion.

And as the Practice of the primitive Church was a faithful Comment on the Laws of Christ, and his Apostles, relating to the Government of the Church; so it is not so difficult a Matter, to discover what that Practice was, as some may imagine, The Works of the Apostolical Fathers *
are

* The Authenticity of some of these has been warmly disputed, especially of the Epistles of *St. Ignatius*; and Dr. Chauncy of Boston has, within a few Years, in an Appendix to his *Dudleian Lecture*, endeavoured most zealously to invalidate their Testimony. But the Doctor undoubtedly knows that he has been able to offer nothing

are still extant—the Writings still remaining of the *Second and Third Centuries* are numerous—we have not only the *Christian Apologies* of those Times, in which

SECT.
I.

thing *new* on so exhausted a Subject; and others know, that he has said Nothing against the Authenticity of these Epistles, but what has, long ago, been fairly and fully confuted.

Although the Advocates for Episcopacy see no Necessity for giving up the Testimony of *St. Ignatius*, it is not from an Opinion that their Cause would labour under any great Distress, without that Support. It has a much surer Foundation to rest upon, and they are willing to have it tried on the Footing of pure Scripture Evidence, as well as that of publick and notorious Facts.

Hard is the Fate of ancient Writers! For if they do not luckily countenance modern Opinions, either their Credit will be directly attacked, or their Arguments ridiculed or sophistically evaded; and if nothing less will serve the Authenticity of their Writings, and perhaps that such Persons ever existed, will be disputed. And when an obstinate Opposition is once undertaken, whether from Interest, or Spleen and Malignity, no ancient Authors are so secure, not even some of those of the Holy Bible, but that such Adventurers may be able to do some Injury to their Reputation and Authority. This Remark accounts for much of the Opposition *St. Ignatius* met with in the last Century: Prejudice and a partial Attachment to particular Systems may probably account for the Remainder.

Father *Hardouin*, whose general literary Character was not contemptible, is a remarkable Instance to what Lengths Prejudice, or rather an incomprehensibly whimsical Humour, may carry a Man, in Cases of this Nature. In a large Work of his, printed in *Paris* 1693, “He undertakes to prove from Medals, that the greater Part of those Authors, which have passed upon the Moderns for ancient, were forged by some Monks of the xiiith Century, who gave to them the several Names of Homer, Plato, Aristotle, Plutarch, &c. Tertullian, Origen, Basil, Augustine, &c. He only excepts out of this monkish Manufacture, the Works of Cicero, Pliny’s Natural History, Virgil’s Georgicks, and Horace’s Satyrs and Epistles. These he supposes the only genuine Monuments of Antiquity remaining, except some few Inscriptions and Faste; and with the Assistance of these, he thinks that these Monks drew up and fashioned all the other ancient Writings, as Terence Plays, Livy’s and Tacitus’s History, Virgil’s *Æneid*, Horace’s Odes, &c. nay he pushed this Chimera so far, that he fancied he could see plainly enough, that *Æneas* in Virgil was designed for Jesus Christ, and Horace’s Mistress Latage for the Christian Religion.” † It is well for these ancient Authors, that in a Case which most People can better judge of, this same Father *Hardouin* could not distinguish Partridge from Horse Flesh.

† See *Dr. Jortin’s Remarks on Ecclesiastical History*, Vol. 1, Page 42---and the *New General Biographical Dictionary*.

SECT. which many Practices of the Church are explained,

- I. but *private Epistles* from Friends to Friends, in which they are mentioned without Guard or Disguise—we have the Regulations and Decrees of Councils—and the Report of Ecclesiastical Historians—to say nothing of other Writers, whose occasional Testimony will perhaps be less exceptionable to many Persons, as they had no Design to serve the Cause of Religion. Now these all agree in their Account of the general Practice and Government of the Church, and the Evidence arising from the Whole, appears to us to be of irresistible Force in Favour of Episcopacy; and in the Opinion of Mr. *Chillingworth*, one of the best Reasoners the English Nation ever produced, it amounts even to a *Demonstration*. It greatly concerns those who can resist this Evidence, to be very careful that the same Arguments whereby they endeavour to overthrow the Weight of it, do not also operate with equal Force against the Authenticity of the Canonical Books of the New Testament.

It is generally allowed by the Rejecters of Episcopacy, that Episcopal Government obtained very early in the Church. Dr. *Doddridge* * admits, that “the Distinction between Bishops and Presbyters” “has been as ancient as the Time of St. *Ignatius*:” i. e. the Beginning of the Second Century, and within Seven or Eight Years after the Death of the last of the Apostles. Now if this Government was not of Apostolical Institution, a general Usurpation must have been attempted—the Attempt must have succeeded—and a capital Revolution must have been established and completely settled through-

* In his *Lectures*, &c. Page 498.

throughout the Church within a very few Years of the Apostles Death. Those Powers which were now given to a new Order of Officers, must have been quietly abdicated by their former Possessors, and the whole Christian Church must have been persuaded to give up a Form of Government, which had been consecrated by the Practice and Authority of the Apostles, and then to submit to a new Form, which they had never experienced or heard of. Surely so great and strange a Work could never have been accomplished in so short a Time, without the Assistance of supernatural Power; and the Enemies of Episcopacy must confess, that a very extraordinary Miracle must, on this Supposition, have been wrought in Favour of it.

If the Experiment should be made at this Day, what Address would it require, what a tedious Process would be found necessary, to proselyte even a single national Church, that of *Scotland* for Instance, which holds Episcopacy to have been an Innovation in the Christian Church, to a peaceable Submission to it? And yet no modern Christians can pretend a greater Veneration and Zeal for apostolical Institutions, than the primitive Christians were undoubtedly possessed of. What long Struggles and violent Convulsions have always been suffered, before any Republican Governments have been brought to acquiesce in a Change to Monarchy? And yet Men have commonly been found as ready to give up the established Forms of Civil Government as those of Religion.

But supposing such a Change to have happened, can any tolerable Reason be assigned, why no Records, no Intimations of it are to be found in History? Can it be imagined, that while many trifling Occurrences in comparison, such as the

SECT. I. Death of one Bishop, and the Succession of another, and the Birth of a third, in every Age of the Church have been carefully related, that not the least Notice should have been taken, either by Friends or Enemies, Pagans or Christians, of such a capital Revolution? Or, are we able, from this universal Silence of History, to form any other Conclusion, than that the Event in Question has never happened?

Let us hear on this Subject a very celebrated Writer *. “ When I shall see therefore all the “ Fables in the *Metamorphosis* acted, and prove true “ Stories; when I shall see all the Democracies and “ Aristocracies in the World lie down and sleep, “ and awake into Monarchies; then will I begin “ to believe that Presbyterial Government, having “ continued in the Church, during the Apostles “ Times, should presently after (against the Apo- “ stles Doctrine and the Will of Christ) be whirled “ about like a Scene in a Masque, and trans- “ formed into Episcopacy. In the mean Time “ while these Things remain thus incredible, and, “ in human Reason, impossible, I hope I shall “ have Leave to conclude thus:

“ Episcopal Government is acknowledged to “ have been universally received in the Church, “ presently after the Apostles Times:

“ Between the Apostles Times and this *presently* “ *after*, there was not Time enough for, nor Pos- “ sibility of, so great an Alteration:

“ And therefore there was no such Alteration “ as is pretended; and therefore Episcopacy being “ confessed to be so ancient and Catholic, must “ be granted also to be Apostolic.”

S E C T.

* Mr. Chillingworth in his *Demonstration of Episcopacy*.

SECTION II.

The Powers peculiar to the Episcopal Office shewn to be those of Government, Ordination and Confirmation.

THE Episcopal Order appearing thus to be distinct from, and superior to that of Presbyters, it is proper now to enquire, wherein that Distinction and Superiority consists. In Order to this, we must carefully separate the several Things that have been added as *Appendages* to the Episcopal Office, from those which originally and essentially belong to it. In Christian Countries, the Alliance between the Church and State has obtained for the former many Perquisites and Advantages of an external Nature, which may be reduced to the three Heads of, legal Exemption, temporal Possessions, and civil Power. These have generally varied in different Countries and Ages; and although they have influenced the external Form and Appearance of the Church, yet they have not altered its real Nature, which is always and essentially the same under all outward Circumstances, whether protected, neglected or persecuted, by the Powers of the World.

SECT.
II.

*Ans: 23.
Def: 24.
Resp: 71.*

Thus the Woman, in the Visions of St. John *, was the very same, after “she fled into the Wilderness,” and was pursued by the Dragon, as when she “was clothed with the Sun, had a Crown of Twelve Stars on her Head, and the Moon under her Feet,” notwithstanding that her outward

* Rev. xii.

SECT. II. ward Circumstances and Figure were widely different. Every one knows that the Office of a Clergyman is the same, whether he is possessed of a Fortune, or is without one—whether he has a large Parish, or a small one. And if these things make no Alteration in the Office of a Presbyter, it will be hard to shew why they should alter the *Episcopal* Office, and why it should not be exactly the same now, as it was before the Days of *Constantine*.

As worldly Prosperity or Adversity does not affect the Nature of the Office, so neither does the Location nor Limitation of it with Regard to Place. He who has a small Diocess, has the same Episcopal Powers, as he that has a large one; and it matters not, as to the Validity of the Act, whether it is performed by the Bishop of *Man*, or the Archbishop of *Canterbury*—or, in the Language of *St. Jerom*, whether by the Bishop of *Rome* or *Rhegium*, of *Constantinople* or *Eugubium*, of *Alexandria* or *Tanaïs*.

Our present Inquiry therefore, leads us to the Consideration of those Powers only, which, being inseparable from the Office, and peculiar to it, all Bishops, as such, are equally possessed of, and without which they would cease to be Bishops: and these will be found to be the Powers of *Government*, *Ordination* and *Confirmation*.

The Power or Right of *Government* is necessarily included in the Superiority of their Office. For in every Society, where there is a Subordination of Offices, that which constitutes the highest Office is the legal Possession of the highest Power; and the superintending and governing Power, being superior to all others, must of Consequence belong

belong to the highest Office. In the Christian Church, the Apostles were invested with this Power by Christ—as it was intended for perpetual Use, they conveyed it to their Successors—it was exercised by *Timothy at Epheſus*, by *Titus at Crete*, by *Dionisius the Arcopagite at Athens*, by *Epaphroditus at Philippi*, by *Archippus at Colossæ*, &c.—and, through all the Ages of the Church, it has been transmitted down and maintained by the Episcopal Order; who, in the exercise of it, have occasionally and frequently taken the Advice of their Presbyters. The Bishop may communicate this Power, in some Degree, to Presbyters or others as he shall think proper; but in such Cases, it must be exercised in Subordination to him, for he can never divest himself of his controlling and superintending Authority. It is so essential to his Office, that he cannot relinquish it in such a Manner, as not to be accountable for the Exercise of it.

The Epistles to the Seven Churches of the *Lydian Asia* are a Proof of this, and shew plainly, that the Government of those Churches respectively, was lodged in the Hands of single Persons, who are called *Angels*; by which was meant and intended, according to the united Voice of Antiquity, *Bishops*, in the appropriated Sense. Some of these are reprov'd for the Relaxation of Discipline, and all of them are treated as having the intire Government of their respective Districts, and as accountable for the State of Religion within the Bounds of their Spiritual Jurisdiction. But it is needless to prove what the Enemies of Episcopacy will not deny, that wherever this Form of Government has obtained, the Government of the Church has always been exercised by Bishops, and never by Presbyters, unless in an inferior Degree and in Subordination to them. Another

SECT.
II.

Another Power belonging to Bishops, is that of *Ordination*; which has always been considered by the Friends of Episcopacy as peculiar to Bishops, and unalienable from their Office. And indeed there would be an Absurdity in supposing the contrary. For to whom can the Appointment of inferior and subordinate Officers belong, in every Society, but to those who govern it? Besides, the same Arguments which prove the Distinction of Bishops from Presbyters, prove also that Ordination is an Office peculiar to the former; for it is chiefly by the Appropriation of Offices, that we are able to prove the Distinction of Orders. Because some Ecclesiastical Offices are never performed by the Clergy in common, but only by such of them as are particularly ordained for those Purposes, it is evident that those who are thus ordained and empowered, are admitted to a different and higher Order. Now, with Regard to the Power of Ordination, none that have laboured in the Cause have ever been able to shew from Scripture a *single* Instance, wherein this Power has been exercised by Presbyters *only*; but there are *many* Instances in which those, who are manifestly superior to Presbyters, are found to have used it.

As to the Case of *Timothy*, whom St. Paul exhorts, in his *first* Epistle to him, to “neglect not “the Gift which was given him by Prophecy, *with* “the laying on the Hands of the Presbytery,” it will not answer the Purpose. For allowing, at present, the Word *Presbytery* to signify, what some would choose it should signify, a Number of meer *Presbyters*; yet we are certain that *Timothy* was not ordained by such Persons only, unless St. Paul was but a meer Presbyter. For in his *second* Epistle to him he expressly asserts, that this same Gift was
imparted

imparted to him “ *by* the laying on of his own Hands.”

SECT.
II,

The Question then arises, How these two Accounts of *Timothy's* Ordination can be reconciled? To this Question the Answer is obvious. There is not a Presbyter of the Church of England but can, with Truth and Propriety say, that he received his Ordination *by* the laying on of the Hands of the Bishop, and *with* the laying on of the Hands of Presbyters. For in *our* Ordinations, in which, as in other Things, we endeavour to come as near as possible to the primitive Standard, the Presbyters that are present, always join with the Bishop in the Imposition of Hands. But observe the Difference between *by* and *with*: *Timothy* received his Gift *by* the Imposition of *St. Paul's* Hands, as being effectual to convey it; but it was only *with* the Imposition of the Hands of the Presbytery, which implies not any Power in them, but their Concurrence only. *St. Paul* could have ordained without their Concurrence, but the Imposition of their Hands would have been altogether unavailable without the Apostle—much more in Opposition to him. I am ashamed to repeat Things which have been so frequently said by others; but an Apprehension that these Papers may fall into the Hands of some, who are Strangers to what has been written on the Subject, must be my Apology.

As to the other Case of *Paul* and *Barnabas*, which is objected against us, there is no Evidence that this was any Ordination at all; and when it can be proved that it was, it will be soon enough to consider it.

I have said, that there is no Instance in Holy Scripture, wherein Ordination has been performed

D

by

SECT. by meer Presbyters : I may go on and say, that
 II. there is not an Instance of it to be found in the Church for several Ages. *Aerius* and *Colluthus* in the Fourth Century, seem to have been the first Contrivers of Ordinations of this Sort ; but, with what Views they acted—in what Light they were considered by the Catholic Church—and how badly they succeeded—are Particulars, for which I beg Leave to refer the English Reader to *Hooker's Ecclesiastical Polity* *, and to Archbishop *Potter's* very excellent *Discourse of Church Government* †.

From this Time, until after the Beginning of the Reformation in the *Sixteenth Century*, no Instances worthy of Notice occur to favour Ordination by Presbyters. So that the uniform Practice of the Church for 1500 Years, may be added to the Evidence of Scripture, in Support of the Necessity of Episcopal Ordination.

There is another Branch of the Episcopal Office, which must not be passed over on this Occasion, as we think it a very material one ; I mean the Imposition of Hands in *Confirmation*. The Nature and Design of Confirmation may be seen in our public Office for the Administration of it—wherein the Persons to be confirmed are, in a public Manner, presented to the Bishop, who asks them with due Solemnity, “ Do ye here in the Presence of
 “ God, and of this Congregation, *renew* the solemn
 “ Promise and Vow that was made in your Name
 “ at your Baptism ; ratifying and confirming the
 “ same *in your own Persons*, and acknowledging
 “ yourselves bound to believe, and to do all those
 “ Things which your God-fathers and God-mo-
 “ thers then undertook for you ?” to this Question each

* Book vii, Sect. 9.

† Chap. v.

each Person answers in the Affirmative, "I do." SECT. II.
Then follows the Imposition of the Bishop's Hands, with Benediction and Prayer.

We see here, that Confirmation consists of two Parts; one to be performed by the Bishop, and the other by the Persons presented to him. The Persons presented, on their Parts, solemnly, in the Presence of God and the Congregation, renew the Promises made, not by themselves, but by others in their Name, at their Baptism, and ratify and confirm the same in their own Persons; in Consequence of which, the Bishop for his Part, imposes his Hands upon them with Prayer, and blesses them.

As to that Part of the Transaction which belongs to the Persons confirmed, none can dispute the Propriety or Usefulness of it. For nothing can be better adapted for the Promotion of Virtue and Piety, than that those who have been baptized in their Infancy, as soon as they are duly instructed in the Nature of the baptismal Covenant, should thus publicly engage, in their own Persons, to perform the Conditions of it. And as to the Bishop's Part, for the same Reasons that we expect the Blessing of God to attend any ministerial Offices in the Christian Church, it may be expected in this; which is founded on the Example and Authority of Scripture, as well as on the unvaried Practice of the primitive Christians.

The Church of England declares, * that "it *Ans. 47.*
" hath been a solemn, ancient and laudable *Def. 93.*
" Custom, continued from the Apostles Time, *Resp. 12.*
" that all Bishops should lay their Hands upon
" Children, baptized and instructed in the Cate-
D 2 chism

* Can. lx.

SECT. "chism of the Christian Religion; praying over
 II. "them and blessing them." If this Custom has been continued *from* the Apostles Time, it must have been practised *in* their Time; for, in the Language of the Schools, the *Terminus a quo* is the Time of the Apostles. And it can with no Propriety be said to have been continued *from* their Time, if it commenced *after* it. Let us see then what Information the Scripture gives us, relating to this Subject.

In *the Acts of the Apostles* * we have the following Passage: "When the Apostles that were at
 "Jerusalem heard that Samaria had received the
 "Word of God, they sent unto them Peter and
 "John; who, when they were come down, prayed
 "for them, that they might receive the Holy
 "Ghost. For as yet he was fallen upon none of
 "them; only they were baptized in the Name of
 "the Lord Jesus. Then laid they their Hands
 "on them, and they received the Holy Ghost." These Words exactly describe Confirmation, as it is practised in the Church of England, and there is hardly Room for a Possibility of applying them to any Thing else. Two Apostles are sent to Samaria, to perform a particular Office—had it not been necessary that this Office should be performed by those of the highest Order in the Church, others undoubtedly would have been employed in that Service; it being absurd to imagine, that Apostles would have been sent from *Jerusalem* to *Samaria* to do that only, which might as effectually have been done by common Elders—the Office itself was to impose Hands on those that had received Baptism—and the great End of it was, that, by
 this

* Chap. viii, 14, 15, 16, 17.

this Imposition of Hands, the Subjects of it might receive the Holy Ghost. SECT.
II.

We have another Instance of Confirmation in the Disciples at *Ephesus*, on whom, “after they were baptized, St. *Paul* laid his Hands, and the Holy Ghost came upon them*.” There can be no Reason to doubt but the Office here performed to the Converts at *Ephesus*, was the very same that was performed to those in *Samaria*; since it was administered, in the same Manner---by a Person of the same highest Order in the Church---to those that had the same Qualifications---and was attended with the same Effects. Ans. 49
Obj. 94
Resp. 101

Should it be objected, that these Instances prove only what was occasionally practiced by the Apostles, but not that this Rite was intended to be of standing Use to the Church in all Ages, I answer: What was the Intention of the Apostles, was best known by their Contemporaries who conversed with them; and what *their* Opinion was of this Matter, we may safely judge from their Practice. That Confirmation was also practised by the immediate Successors of the Apostles, and has been universally continued through all the Ages of the Church, until within this Two Centuries, he that has the least Acquaintance with Ecclesiastical History must confess. Had there been any Doubts or Disputes, about the Usefulness or Propriety of its Continuance, in the first Ages of Christianity, we might have some Reason to dispute it now. But so far was this from being the Case, that it was universally received as of sacred Obligation, and of great Importance. Ans. 50
Resp. 102

“Can you be ignorant (says St. *Jerom*) that this is the common Custom of Churches, that
“Hands

* Acts xix,

SECT. 11. “ Hands are laid upon those who have received
 “ Baptism, and in that Manner the Holy Ghost
 “ is implored? Do you ask, where this is writ-
 “ ten? you will find it in *the Acts of the Apostles*,
 “ But even if the Authority of Scripture had been
 “ wanting, the Consent of the *whole World* in this
 “ Matter, would have the Force of a Com-
 “ mand *.” *Whose* Hands were imposed in such
 Cases, we are plainly told, soon after. “ The
 “ general Custom is this, that the *Bishop* goes
 “ abroad to impose Hands upon those, who, in
 “ the smaller Cities, and at a Distance, have been
 “ baptized by Presbyters and Deacons, that he may
 “ obtain for them by Prayer the Gift of the Holy
 “ Ghost †.”

But that it was the Intention of the Apostles,
 that Confirmation should not expire with them,
 but be continued for the perpetual Benefit of the
 Church, we are not only able to prove thus medi-
 ately, but it must necessarily follow, from what
 one of them has *said* concerning it. The Author of
 the Epistle to the Hebrews † speaks of it, as one
 of the first Principles of the Christian Doctrine,
 and fundamental to it; and puts it upon the same
 Footing, in that Respect, with Repentance, Faith,
 &c. “ Leaving the *Principles* of the Doctrine of
 “ Christ, let us go on to Perfection; not laying
 “ again the *Foundation* of Repentance from dead
 “ Works,

* An niscis etiam Ecclesiarum hunc esse Morem, ut baptizatis
 postea Manus imponantur, et ita invocetur Spiritus Sanctus.
 Exigis ubi scriptum sit? In Actibus Apostolorum. Etiam si Scrip-
 turæ Auctoritas non subesset, totius Orbis in hanc Partem Con-
 sensus Justar Præcepti obtineret. *Adversus Luciferianos.*

† Non quidam abnuo hanc Ecclesiarum esse Consuetudinem, ut
 ad eos qui longe in minoribus Urbibus per Presbyteros et Diaconos
 baptizati sunt, *Episcopus* ad Invocationem sancti Spiritus Manum
 impositurus excurrat. *Ibid.*

‡ Chap. vi. 1, 2.

“ Works, and of Faith towards God, of the
 “ Doctrine of Baptisms, and of *the laying on of*
 “ *Hands*, and of the Resurrection of the Dead, and
 “ of eternal Judgment.” What we are to under-
 stand by *the laying on of Hands*, subsequent to Bap-
 tism, those who reject the Doctrine of Confirmation
 may probably dispute. But all the ancient Com-
 mentators agreed in Opinion, in which they have
 had the Concurrence of the most considerable of
 the Moderns, that what is here meant, is the Im-
 position of Hands in Confirmation only. If there-
 fore, the Principles of Christianity are the same
 now as they were originally, Confirmation, which,
 in the above Passage is declared to be one of them,
 ought always to be retained in the Church.

But it may be farther objected, that from the
 Instances of Confirmation recorded in Scripture,
 the Effects of it appear to have been miraculous,
 and consequently, as the Power of Miracles has
 confessedly long ceased, that this Rite whereby it
 was imparted, is now useless, and ought not to
 be continued. But the Solution of this Objection
 is not difficult. There is no Reason to believe, that
 miraculous Gifts, although frequently, were always
 imparted by the Imposition of the Apostles Hands.
 But could this be proved, yet other Gifts of a dif-
 ferent Nature were also communicated at the same
 Time; and this Communication is necessary to all
 Persons in all Ages. Without the gracious As-
 sistances of the Holy Spirit, it is as certain now as
 it ever was, that no Man is able to withstand
 Temptations, and to fulfil the Conditions of the
 Gospel Covenant.

Those upon whom the Apostles laid Hands, are
 said to have received the Holy Ghost: but, I trust,
 there is nothing so extraordinary in this, but that
 Christians

SECT. II. Christians in all Ages, who have a proper Disposition, and make Use of the standing Means appointed in the Church, may hope to obtain even this unspeakable Benefit. And if some, in Consequence of this Imposition of the Apostles Hands, are said to have spoken with Tongues, and prophesied, which was not so much for their own personal Advantage, as for the Conviction of others; it is sufficient for Christians at this Day, that, without these miraculous Endowments, after “ the Forgiveness of their Sins,” they are “ strengthened with the Holy Ghost the Comforter,” and that “ the manifold Gifts of Grace are daily increased in them---that they receive the Spirit of Wisdom and Understanding---the Spirit of Counsel and ghostly Strength---and are filled with the Spirit of the Fear of God;” for all which Things the Bishop and Congregation are directed to pray, in the Office of Confirmation.

Thus we see upon what Authority this Practice is founded, and the Advantages that attend it; and if Persons in this Age are disaffected, or indifferent towards it, it is either because they do not understand the Nature of it, or have not that Zeal and Anxiety for their spiritual Interests, which Men had formerly *. It

* “ The holy Rite of Confirmation is a divine Ordinance, and it produces divine Effects, and is ministered by divine Persons, that is, by those whom God hath sanctified and separated to this Ministration. At first, all that were baptized, were also confirmed; and ever since, all good People that have understood it, have been very zealous for it; and Time was in *England*, even since the Beginnings of the Reformation, when Confirmation had been less carefully ministered for about Six Years, when the People had their first Opportunities of it restored, they ran to it in so great Numbers, that Churches and Church-Yards would not hold them; insomuch, that I have read, that the Bishop of *Chester* was forced to impose Hands on People in the Fields, and was so oppressed with Multitudes, that he had almost been trod to Death by the People, and had died with the Throng, if he had not been rescued by the Civil Power.” *Bishop Taylor*.

It remains only to be observed under this Head, that Confirmation can be administered by none but Bishops. In the Time of the Apostles, this Power was exercised by them---they conveyed it to those only who were appointed to succeed them---and it has always been confined to the highest Order in the Church.

SECT.
II.

SECTION III.

That the Church in America, without an Episcopate, is necessarily destitute of a regular Government, and cannot enjoy the Benefits of Ordination and Confirmation.

ms. 55.
of. 99.
of. 115.
SECT. III. **I**N the preceeding Sections I have endeavoured to give a *Summary* of the Arguments in Favour of Episcopacy, and to prove, with all possible Brevity, that the Powers of ordaining, confirming and governing the Church, belong rightfully to Bishops, and are not to be exercised by any of an inferior Order.

If the Considerations which have been offered have no Weight with others, they are, however, convincing to us of the Church of England; and we firmly believe the Truth and Importance of the several Points, the Proof of which has been thus briefly attempted. Indeed the Conviction of Dissenters, with Regard to the Divine Institution and Authority of Episcopacy, is not the immediate Intention of this Publication: and yet it is no Mark of an unfriendly Disposition, to hope, that those who are unable to invalidate the Force of the preceeding Arguments, will candidly submit to them, unless they are able to oppose to them others which they judge to be, at least, of equal Strength. For it is the Duty of every rational Inquirer, in all Cases, and more especially in Matters of Religion, to be governed by what appears to be the strongest Evidence. But the present Design is to set before the Public, the
Necessity

Necessity and Importance of Episcopacy, *in the* SECT.
III.
Opinion of Episcopalians, and to shew the wretched
Condition of the Church of England in America
for Want of Bishops.

And this appears, in Part, from what has been
already offered. For if, according to the Doctrine
and Belief of the Church of England, none have
a Right to govern the Church * but Bishops, nor
to ordain, nor to confirm; then the American
Church, while without Bishops, must be without
Government, without Ordination and Confir-
mation.

Ans: 56
Def: 100
Sept: 86

Was there no other Disadvantage attending our
Want of Bishops, than that it necessarily prevents
our having Confirmation administered, we should
esteem it a great Grievance. For in Proportion
to our Opinion of the Usefulness of this sacred
Institution, must be the Hardship of being ex-
cluded from the Enjoyment of it—especially,
when it is considered that our Enjoyment of it
would not interfere with either the civil or reli-
gious Rights or Privileges of any. I will not,
however, enlarge on this Subject, but proceed
immediately to Matters of greater Consequence;
and such are the Church's Want of Government
and ordaining Powers.

When it is said, that the Church of England in
America, without Bishops, must be without Go-
vernment, this is to be understood in a qualified
Sense. For where there is absolutely no Govern-
ment at all, there can be nothing but Disorder and
Confusion,

* The Reader will observe, that only such Authority is here
spoken of, as is purely Ecclesiastical, and peculiar to the Officers
of the Church. The King's Supremacy, as expressed in Article
xxxvii, is maintained by the Church in America, in as full and
ample a Manner as in England.

SECT. Confusion, without any Appearance of Regularity ; which, I trust, is not yet the Case of the Church in America. Some Degree of Government is essential to the very Being of every Society, whether civil or religious ; and as soon as Government intirely ceases, the Society is dissolved and has no Existence.

It has been allowed that Presbyters may have a subordinate Authority to govern ; and it is well known, that the *Bishop of London* hath formerly taken some Cognizance of Ecclesiastical Matters in the Plantations, by Virtue of the King's Commission. But much more than this is needful, to answer the Necessities of the American Church. The Clergy can evidently do but little * without a Bishop ; and when it is disputed, whether *one* Bishop residing in America would be sufficient for the Colonies, it is agreed, on all Sides, that proper Care cannot be taken of them by a Bishop, who

* The most that the Clergy can do to relieve the Church, in the present State of Things, seems to be in the Way of *voluntary Conventions*, which has been regularly practised, for a Number of Years, in some of the Northern Colonies. A general Concern for the Interest of Religion and the Church, and a Desire in the Clergy of contributing their united Endeavours to promote it, occasioned the first Rise of these Conventions ; and the Advantages which have been found, on the Whole, to attend them, have caused their Continuance.

Indeed such Conventions of the Clergy, wherein all the Members meet together on Terms of Equality, are unknown to the Constitution of the Church of England. But it must be also granted, that for such a Number of Presbyters, to be left without a Bishop at their Head to superintend and govern them, is a Thing equally unknown to the Constitution of any Episcopal Church upon Earth. That, of the Church of England in her Colonies, is an extraordinary Case : and in extraordinary Cases uncommon Measures may be allowable. If some Inconveniences may be expected from these Conventions, which hitherto have been but small and inconsiderable ; Inconveniences also will arise, from every other Method that can be taken by the Clergy to serve the general Interest of Religion, while without an Episcopate---and undoubtedly the greatest Inconveniences of all, from their neglecting

who has the immediate Inspection of a large Diocese in England, and resides at the Distance of Three Thousand Miles. Trial has been heretofore made what could be done by Commissaries; but their Usefulness, upon the Whole, appeared to be so inconsiderable, that none have been appointed for near Twenty Years.

So that the State of the Church in America is, at present, really this: The Clergy are independent of each other, and have no Ecclesiastical Superiors to unite or control them; and the People are sensible of their Want of Power, and find themselves free from all Restraints of Ecclesiastical Authority. They both consider themselves as accountable to God for their religious Behaviour, and, in some Sense, to the World for the Consistency of their Characters. They have the *Rubrics* of the Church of England, whereby they profess to govern themselves, and to which, for the most Part, they strictly adhere, in the public Offices of Religion; and they endeavour to conform to the *Canons*, so far as the Circumstances of the Church in this Country will admit of. But after all, Men's governing themselves by certain Rules and Laws, (if the Expression may be allowed of) and their being governed by others, who have a proper Authority, although according to the same Laws, are Things that will ever be found to be different. In the former Case, some Appearance of Order may be maintained, but the Body is
without

neglecting to exert themselves *jointly* in the Prosecution of their general Duty. If those who think unfavourably of our Conventions, would be so obliging as to tell us, *how*, in this distressed State of the Church, we can serve it, and thereby the common Cause of Religion more effectually, we should take it kindly. This is the great End we aim at; and we are attached to particular Means, only in Proportion as we judge them to be conducive thereto,

SECT. without Strength, and liable to be destroyed by
 III. innumerable Accidents; whereas it is only in the latter Case, that Health and Vigour and Permanency can be reasonably expected.

The Government of the Church may be naturally divided into Two Branches, and considered as relating either to the Clergy, or the Laity; and it may be proper to take a short View of it, with Reference to both. Religion being a Matter of free Choice, for which we are ordinarily accountable only to him, who will hereafter judge us for our moral Behaviour—and the Church, considered with Relation to civil Power, being in the very Nature of it a voluntary Society; it is left to Men's Consciences, whether they will become Members of it or not. But after they are become Members, the Laws of the Church are in Force against them, and they are subject, in Ecclesiastical Matters, to the Authority of those who govern it.

What the just Penalties of Disobedience are, we must learn from the Nature of the Church itself. In Civil Society, the Magistrate is armed with the Sword of Justice, and “he is the Minister of God, a Revenger to execute Wrath upon him that doeth Evil *,” according to the Degree and Nature of his Offences. But the Power of the Church is of a spiritual Nature, and the utmost Effect of it in this World, is the cutting off and rejecting those Members which are incurably and dangerously corrupted. This Punishment which has commonly been known by the Name of *Excommunication*, however it was dreaded in the purest Ages of Christianity, has lost much
 of

* Rom. xiii. 4.

of its Force in this; wherein Altars are set up against Altars, and Churches against Churches, and those who are rejected by one, may be received by another. A Disposition to slight the highest Punishment which the Church can inflict has become general, and there appears to be no Remedy for it, unless in the Use of Reason and Persuasion. But we live in an Age, in which the Voice of Reason will not be heard, nor the Strength of Arguments regarded, although supported by the Declarations of Heaven, on the Subject of Church Discipline. Nay, a Man would be generally esteemed to be either wrong-headed, or mean-spirited, or both, who should profess much Reverence for Ecclesiastical Authority; and the Charge of *Priest-Craft*, so long hackneyed by Infidels and Libertines, would be sure to fall upon the Clergy, should they have Courage to speak up in Defence of it.

In this State of Things, the Restoration of the primitive Discipline seems to be a Matter rather to be wished for and desired, than to be rationally attempted by those in Authority. Accordingly no Attempts of this Nature will be made under an American Episcopate; the Discipline of the Church, so far as it relates to the private Members, will be left as it is, and nothing farther will be done than refusing the Communion to disorderly and scandalous Persons, which every Clergyman may now refuse, and ought to refuse, agreeably to the *Rubrics*.

But with Regard to the Clergy, it is proposed that a strict Discipline be established, and that the Bishop's Power over them shall be as full and complete, as the Laws and Canons of the Church direct. Of the Necessity of this, none can be
more

SECT.
III.

more sensible than the Clergy themselves, who, in all their Addresses in Favour of an Episcopate, have proposed and requested that this may be the Case. The general Character of the American Clergy, the Author believes, if he may judge from a large and extensive Acquaintance with them, and he hopes it may be thought excusable in him, on this Occasion, although one of the Number, to declare his Belief of it, to be truly respectable. They are sound and steady in their Principles, and regular in their Behaviour. In so large a Body, some Exceptions from the general Character must be expected; but it is rather to be wondered that their Number is so small, considering all Things.

Indeed we have heard much of the profligate Behaviour of the Clergy to the Southward, and in the Islands; but this, perhaps, may have been owing to the Conduct of a few Individuals, reported and aggravated with a malicious Intention. But allowing many of these evil Reports to have been justly founded, yet we all know that the immoral Practices of one vicious Clergyman will be more frequently mentioned, than the Virtues of Fifty, of an orderly Life and Conversation.

But after all, whatever may be the Proportion between the virtuous and vicious Clergymen in America, as there are undoubtedly some of both Characters; the Want of Bishops to superintend and govern them, is obvious at first View. If one Sort have no Need of a Bishop to keep them to their Duty, yet some Cases will arise in the Discharge of it in which his Direction will be useful—and many Cases, wherein his Support and Encouragement will be needful—and in all Cases, his Friendship and Patronage will give Life and Spirit

Spirit to them in undergoing the Difficulties, and in performing the Duties, of their Station: SECT.
III.

But as there are Clergymen also of a different Character, it is more immediately necessary on Account of these, that Episcopal Government should take Place in America. The Process of carrying an Accusation, and afterwards of supporting it, before our Superiors, at so great a Distance, must be tedious and difficult; and this Consideration undoubtedly, in some Cases, may cause those to escape Punishment who really deserve it. But the Case will be different under a settled Episcopate; as then, for every Grievance of this Nature, the Church will have an easy and effectual Remedy. If a Clergyman shall disgrace his Profession in an open and scandalous Manner, a Bishop residing in the Country can suspend him immediately; and if upon Trial the Case shall be found to deserve it, he can proceed to deprive him of his Benefice *, and not only silence and depose him, but excommunicate him from the Society of Christians. The Consideration of this, and that they are under the Eye of their Bishop, one main Branch of whose Business is to inspect and enquire into

* It is said that in *Maryland*, a Clergyman once possessed of a Living, can hold it for Life, however loose and profligate he may prove in his Behaviour. If this is really the Case, it must be owing to some great Defect in the Constitution of that Province, which ought to be remedied. In the mean while, it is such a Hardship upon the Church, as, I believe, is suffered in no other Part of the World. And what makes it the more intolerable, is, that the sole Right of disposing of every Benefice in the Province, is claimed by the Proprietor, and exercised by his Governor. It is some Alleviation however, that the present very worthy Governor makes it a general Rule, (if the Author hath been rightly informed) to which he adheres, as far as he can, consistently with his Obligations to the Proprietor, to grant Induction to no Clergyman, without the Approbation of the Vestry and principal Parishioners.

SECT. into their Conduct, will naturally tend to make
 III. the Clergy in general, more regular and diligent in the Discharge of the Duties of their Office, and more careful and circumspect in their whole Behaviour. In a Word, of those whose Characters are justly exceptionable, some may probably be reformed by a Bishop; and as to others, they may be easily displaced, unless it be the Fault of the People themselves.

But a greater Disadvantage, if possible, than the Want of a regular Government, attends the Church of England in America in its present State, I mean the Want of Ordination: for none can be admitted to Holy Orders without crossing the Atlantic, with great Hazard and Expence. The Danger of such a Voyage may, to some, appear to be trifling; but the Apprehension of it, together with a natural Aversion to the Sea, has been known to deter many worthy Persons, who have been desirous of obtaining Ordination in the Church, from attempting it—the Fear and Apprehension of Danger, in such Cases, whether rightly founded or not, having always the same Effect. But what real Foundation there is for such an Apprehension, will be best discovered from Experience and Facts. Now the exact Number of those that have gone Home for Ordination, from these Northern Colonies (excepting some who have sailed lately, who cannot properly be included in this Account) is Fifty-two. Of these Forty-two have returned safely, and Ten have miscarried; the Voyage, or Sickness occasioned by it, having proved fatal to near a fifth Part of them.

The Expence of this Voyage cannot be reckoned at less, upon an Average, than One Hundred Pounds Sterling to each Person. To Men of Fortune

tune this is an inconsiderable Sum; but Men of Fortune must not be expected to devote themselves to the Service of the Church in America, where the Prospect is so discouraging, and so many disagreeable Circumstances are known to attend it. The Expence must therefore generally fall upon such, as having already expended the greatest Part of their Pittance in their Education, will find it extremely hard to raise a Sum sufficient for the Purpose.

Under these Discouragements, there has always been great Difficulty in supplying the Church with Clergymen, and there always must be. In what Manner the Church is supplied at present *, the following Instances will sufficiently testify. In the Province of *New-Jersey* there are Twenty-one Churches and Congregations; Eleven of these are intirely destitute of a Minister, and there are but Five Clergymen to do the Duties of the other Ten. In *Pennsylvania*, including the *Lower Counties*, the Case is similar. In the City of *Philadelphia* there are Three Churches and Congregations, and but Two Clergymen; in the Rest of the Province the Number of Churches is Twenty-six, and that of the Clergy is but Seven.

If some of the Colonies are better supplied, perhaps others may be found which are provided for not so well. In *North-Carolina*, the late Governor *Dobbs* informed *the Society*, in his Letter dated March 29th, 1764, "that there were then
" but Six Clergymen in that Province, although
" there were Twenty-nine Parishes, and each
" Parish contained a whole County:" And the Majority of the Inhabitants are said to profess them-

*Ans: 82.
Ref: 126.*

* February 1767.

SECT. themselves Members of the Church. Other Rea-
 111. sons may have contributed to this general Want
 of Clergymen in America, but it has always been
 principally owing to the great Difficulty of ob-
 taining Ordination.

Under this Head it may be observed farther,
 that the Danger and Expence of a Voyage to Eng-
 land for the purpose of obtaining Ordination, are
 not the only Evils we have Reason to complain of:
 for another glaring Disadvantage, to which the
 Church in America is manifestly subject, arises
 from the impossibility that a Bishop residing in
 England, should be sufficiently acquainted with
 the Characters of those who go Home from this
 Country for Holy Orders. To this it is owing,
 that Ordination has been sometimes fraudulently
 and surreptitiously obtained by such Wretches, as
 are not only a Scandal to the Church, but a Dis-
 grace to the human Species.

The Church has taken all due Care that none
 shall be ordained, without full and proper Evi-
 dence of their *good Character* and Abilities*; and
 as to those who go Home from this distant Country
 for that Purpose, sensible of the peculiar Hazard
 attending such Cases, the *Bishop of London*, in
 Conjunction with the *Society for the Propagation of*
the Gospel in foreign Parts, every Year proclaims
 and publishes to the World, that he “ requests and
 “ earnestly beseeches all Persons concerned, that
 “ they recommend no Man out of Favour or Af-
 “ fection, or any other worldly Consideration, but
 “ with a sincere Regard to the Honour of Al-
 “ mighty God, and our Blessed Saviour; as they
 “ tender the Interest of the Christian Religion,
 “ and the Good of Men's Souls.” But

* See Canon xxxiv.

But although the Bishops of London, to whom this Application from America has always been made, have successively exercised the greatest Care and Circumspection in this Matter, yet none of them have been able intirely to avoid Impositions of this Nature. Notwithstanding their utmost Caution and Care to prevent it, Instances have happened, wherein Persons have produced in England the most ample written Credentials, obtained God knows how, of their pious and orderly Conversation, whose Lives have been notoriously infamous in this Country; and after having been invested with the sacred Office, they have been sent back to take Charge of the Souls of others—in the Prosecution of which Work they have acted as if they had not, or imagined that they had not, any Souls of their own.

And this is not much to be wondered at, since in such a Country as America, an artful Man may sometimes be able to procure Testimonials in his Favour, signed by a competent Number of such Clergymen and others, as a Bishop of London will not know how to object against. Or, should this Attempt fail him, he may even *forge* his Testimonials, and so carry his Point before he is detected. This Supposition is not an absurd one—it is necessary in Order to account for the Success of some Adventurers from the Colonies, who have obtained Ordination in England, and then have returned to America to disgrace themselves and the Church—to the great Grief and Vexation of all its Friends, and, I doubt not, to the no small Consolation of some of its Enemies.

And when we consider the miserable Consequences that must necessarily follow, even from a single Instance of this Kind, and that *one worthless*

SECT. *less* Clergyman will do more Mischief to Religion,
III. than *many worthy* ones are able to repair; it is evident that the Church may be, as Experience proves that it sometimes actually has been, a great Sufferer in this Respect. And there seems to be no Method of preventing this Evil intirely, but by the Residence of Bishops in America; in which Case the general Character of each Candidate for holy Orders might be known by the Bishop, and such Impositions as have been mentioned, would seldom be attempted.

SECTION IV.

The unparalleled Hardship of this Case represented.

WAS the Author disposed to proceed in the Way of Declamation, he is of Opinion, that the Christian Church has not, in any Instance, for Ages past, afforded a more fruitful Subject for it. But it is his Design only to state Arguments and Facts as briefly as he can, and to recommend them to the candid Consideration of the Public. He therefore begs Leave, on the foregoing Representation, barely to make *an Appeal* to the Consciences of Men *in Behalf of the Church*---whether, in Case the religious Society whereto they belong, was doomed to undergo such an Hardship as the Church of England in America suffers for Want of Ordination, to say nothing of other Instances, they would not think themselves injured, and complain most bitterly? If any other Denomination of Christians in his Majesty's American Dominions was not allowed to have a Clergyman, without paying a Fine of One Hundred Pounds Sterling on his Admission, and exposing him, at the same Time, to some dangerous Process, which had proved fatal to a fifth Part of his Predecessors, would they not esteem it an intolerable Grievance, and a cruel Persecution? And indeed, would not every disinterested Person consider it in the same Light? Now, if this would be esteemed Persecution, in the Case of Presbyterians or Congregationalists, or of any other religious Denomination of People in this Country, why it should be esteemed less when suffered by the Church of England,

SECT.
IV.

Ans. 89.

Def. 137.

Rep. 85.

is

SECT. is hard to conceive. We have the same Feelings,
IV. the same Sensibility with other Persons, and are equally affected by any Sufferings.

Some perhaps may dispute the Propriety of the Word, as the great Grievance in Question arises not from any positive Exertion of Civil Power against us: but if it be not properly Persecution, it is something that is as bad in its natural Consequences. It may be questioned, whether the worst Persecutions have ever exterminated a fifth Part of the Clergy in any Country; and it is evident, that all direct Persecutions have been attended with this good Effect, that the religious Zeal of those against whom they have been intended, has been animated and increased: whereas, in the particular Species of suffering, of which the American Church so justly complains, there is a peculiar Tendency to render the Members of it careless and indifferent in religious Matters, and regardless of its Interests.

If there are any Points, in which the Reason and common Sense of Mankind can be supposed to agree, this must unquestionably be one, that the Church of England in America, under the before-mentioned Disadvantages, although not formally persecuted, is in a most wretched and deplorable Condition. And, we who are Members of it, cannot but think it an Aggravation of our Unhappiness, that it appears to be altogether unprecedented; we being singled out from all the People upon Earth to be made the first Example of it. It would be but a poor Consolation, we confess, to be able to recollect Instances, wherein others have suffered in the same Manner with ourselves. But yet our Condition seems to imply, and Strangers may conclude from it, that there has been something

thing grossly amiss and unprecedented in our Behaviour, which has brought down upon us the Displeasure of our Superiors; from whom we might otherwise expect, at least, that common Protection and Indulgence, which is so generously and properly afforded to all others.

But while we thus suffer, we are not apprehensive that it can be owing to the Displeasure of our Superiors, as we are conscious of no Crimes, with Regard to the State. On the other Hand we claim a Right to be considered as equal with the foremost, in every due Expression of Fidelity and Loyalty. We esteem ourselves bound, not only by present Interest and Inclination, but by the more sacred Ties of our religious Principles and Christian Duty, to support, to the utmost, the National Civil Establishment. Accordingly no Trumpet of Sedition was ever heard to sound from our Pulpits---no Seeds of Disaffection have been suffered more privately to be sown in our Houses. As our Religion teaches us, in the first Place, and above all Things to *fear God*; so, while we can preserve it, it will be a full Security to the Government for our *honouring the King*, and *not meddling with them that are given to Change* *.

If then the Church of England in America is not distinguished by the Want of Duty and Affection to the Government, why should it be thus distinguished

* This Declaration is not intended to imply any Accusation of others; who are able, it is hoped, to make their own Defence, whenever the Occasion shall require it. His Majesty's American Subjects, of all Denominations, belonging to the old Colonies, have always professed Sentiments of Loyalty; and the Author believes they have generally been *sincere* in those Professions. If there have been any late Appearances of undutiful Behaviour in the Colonies, they have arisen, not from any Disaffection towards

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guished and stigmatized by the Want of those religious Privileges, which are granted to all other Denominations of Christians whatever, in the British Dominions. In our petitioning for Bishops, all that we ask for ourselves, is what has been freely granted to others, what has been refused to none else who have applied for it. We request only the Liberty of enjoying the Institutions of our Church, and thereby of being put upon an equal Footing with our Neighbours---with the various Sects of English Dissenters, who have the full Enjoyment of their respective Forms of Ecclesiastical Government and Discipline---and even with the Moravians and Papists, who are severally allowed a Bishop. And we cannot but flatter ourselves, that we have as good a Right to expect Success in an Application of this Nature, as if we were Dissenters, or Moravians, or Papists. For it is utterly inconceivable to us, that there can be any Thing in the peculiar Principles of our Religion, or in the distinguishing Circumstance of its being the national Religion, that can account for a Refusal †.

It has been said, that we look upon the Case of the Church of England in America to be *unprecedented*.

his Majesty's sacred Person—not from any Want of Esteem for the civil Constitution—but from an Opinion of *unconstitutional* Oppression. And so long as the free Principles of the British Constitution shall be extended to the Colonies, whose Inhabitants, however divided in other Respects, all agree in maintaining the same Esteem for Liberty with true Englishmen at Home, there will be no Danger of their attempting to revolt.

† “ If among the several Denominations of Christians there be
 “ *one*, which has preserved the due Medium—in its Discipline, be-
 “ tween Tyranny and Oppression on one Hand, and Licentious-
 “ ness and Anarchy on the other—in its *Doctrines*, between such
 “ Claims of Infallibility as preclude all private Judgment, and such
 “ Latitude as would render a Revelation insignificant for the Pur-
 “ pose of a Rule of Faith—in its *Worship*, between superstitious
 “ and idolatrous Pomp, and a Neglect of Decency and Order---if
 “ in

cedented. That it is so, compared with the State of religious Denominations in the British Dominions, has been already shewn. And if we look abroad, or carry our Inquiries back through all the Ages of the Church to its first Origin, I am persuaded we shall not be able to find its Parallel.

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During the Time of the Apostles, as the Number of Christians increased, Care was taken to form them into proper Ecclesiastical Districts, and a Bishop was appointed for each, “to set in Order the Things that were wanting, and to ordain Elders in every City*.” What was the Extent of these original Districts, to which the Exercise of the Episcopal Authority was ordinarily limited, is, perhaps, not easy exactly to determine at this Day. But it is most probable, that in every large City, including its *Environs* and Dependencies, where the Gospel had been received, and the Number of Christian Congregations and Presbyters was considerable, Bishops were appointed. And in every Territory, which had natural Boundaries and Limitations, whereby it was made separate and distinct from the neighbouring Countries, whether it did or did not include any Capital City, provided, as before, that the Number of Churches required it, a Bishop was also settled. By this Means due Provision was made for the whole Church, and no large Number of Christians was neglected

“in its *professed Principles*, it be best fitted to promote public Peace and Happiness, and in its *external Polity* best adapted to the Form of the civil Constitution :---and if, over and above all these, it be in *other Respects* most conformable to the original Standard, and to the Usages of the best and purest Ages of Christianity: Such a Society of Christians (we trust) will ever recommend itself to a wise and religious Legislature, as worthy of the *first*, and always of the *chief Care*.” Dr. G. Fothergill.

* Titus i. 5.

SECT. neglected, nor suffered to continue long without a
IV. regular Ecclesiastical Government.

An Instance of this general Care is to be found in *Crete*, over which *Titus* was appointed Bishop by *St. Paul*; at a Time, when the Number of Converts in that Island, was probably much inferior to the present Number of professed Christians, in more than one of our British American Islands. In the succeeding Ages, until the Roman Empire became Christian, this Apostolic Plan was carefully followed, and the Number of Bishops was increased, in Proportion to the growing Extent and Advancement of Christianity *. When the Church at length obtained the Protection and Patronage of the State, these Ecclesiastical Regulations were *established by Law*, and Bishops, in the Exercise of their Jurisdiction, were aided and supported by Civil Power.

If we pursue the History of the Church from this Period, we shall meet with no Instance, in which any large Number of People profelyted to the Christian Religion, or any considerable Colonies, settled by a Christian Country, have been without a Bishop, the Dutch Colonies excepted, which do not desire them. It has been the Practice of all Christian Nations, to provide for and maintain the national Religion, and to render it as respectable as possible, in the most distant Colonies; wherein, either a Regard for their Religion, or Reasons of Policy, and probably both, have led them to take equal Care for the Establishment of Ecclesiastical, as of Civil Government. As to *America*, in particular, wherever we meet with French or Spanish Settlements, we find Bishops.
In

* *Bingham's Antiquities*, Book ix.

In *Canada*, a Country less populous than many of the British Colonies, when we took Possession of it, there was a compleat Ecclesiastical Establishment under an Episcopate. SECT.
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But we need not confine our Inquiries to Christian Nations and Countries. If we consult the Records of *Paganism* and *Mahometanism*, the Case appears always to have been the same in this Respect. Among the ancient civilized Heathens, the national Religion was never neglected; for it was generally considered as one of the first Duties of the Civil Magistrate, to encourage, support and increase its Influence, to the utmost of his Power. And the Mahometans have ever been as zealous in propagating their Religion, as in extending their Conquests.

This universal Practice of all Nations and Ages, has proceeded from Two general Principles that are deeply founded in human Nature, and human Policy. The first is inseparable from our Nature, and necessarily leads Men to exert themselves, for the Preservation and Security of whatever they esteem and hold to be valuable, in Proportion as they judge of its Usefulness and Importance. The other seems to be a fundamental Principle of sound and consistent Policy, which necessarily requires the Protection and Security of the national Religion. For as some Religion has been ever thought, by the wisest Legislators, to be necessary for the Security of Civil Government, and accordingly has always been interwoven into the Constitution of it; so, in every Nation, that Religion which is thus distinguished, must be looked upon as, in the Opinion of the Legislature, the best fitted for this great Purpose.

Wherever

SECT. Wherever therefore the national Religion is not
IV. made, in some Degree, a national Concern, it will
commonly be considered as an Evidence, that those
who have the Direction of the national Affairs do
not esteem their Religion—or, that they are negli-
gent of the Duty they owe to God and the Public,
as the Guardians of its Happiness.

SECTION V.

Reasons assigned why the Church in America has been thus neglected.

ARE we then, from the present State of the Church of Eng^d and in America, immediately to form so harsh a Conclusion, concerning those who have the Direction of our national Affairs? Must we necessarily suppose, that they have no Esteem and Affection for that Religion, which is so closely allied and connected with the Constitution of the State? Has the *Conduet* of the Church of England been such, with Regard to the Government—or, are its *Principles* such, that it is not intitled to the same Care and Protection, which other Kingdoms and States have ever afforded to the national Religion, whether Christian, Mahometan, or Pagan? Neither of these, it is hoped, can be said properly.

SECT.
V.

*Ans: 101
Sect: 150
Resp: 05.*

Although the Church of England in America appears not hitherto to have been made a national Concern; yet many Reasons may be assigned for this Neglect, owing to the peculiar Circumstances of the English Nation and Colonies, which will account for, although, perhaps, not altogether excuse it. The Colonies were generally settled by private Adventurers; and some of them, by those who had an Aversion to Episcopal Government. The Propriety of not sending a Bishop to Colonies of the latter Sort, will be disputed by none: and as to the others, their Beginnings were small, and for some Time an Episcopate was not greatly wanted.

Besides,

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Besides, it ought to be considered, that the Changes of Government—the Revolutions of Power—the Opposition of contending Parties at Home—the Intrigues of foreign Courts—and the Attacks of neighbouring Kingdoms and States, have generally been more than sufficient to employ the public Attention, almost ever since the Rise of our Colonies. Accordingly we have found, that even the *commercial* and *political* Importance of these Colonies, has been but little known or regarded, until of very late Years. In these Circumstances, it is not to be wondered, that the Case of *the Church* in America, has not been attended to; especially as the Members of it, not excepting the Clergy, have been careless themselves, and not made those Representations in Favour of it, which they ought to have made.

To this may be added, that so long as no regular Plan for an American Episcopate was settled and proposed, a Fear of infringing the religious Rights of Protestant Dissenters in this Country, for which both our Civil and Ecclesiastical Rulers have so tender a Regard, must have created an almost insuperable Difficulty in carrying into Execution a Work of this Nature.

Our own Negligence in this Country has been confessed; and I wish as much could be fairly said in Excuse for it. How can the Necessities of the Church here be known, at a Distance, unless those who reside here will be at the Trouble of representing them? And from whom can such Representations be properly expected, but from the Clergy, and other Friends and Members of the Church?

Indeed there have not been wanting some Individuals, for almost a Century back, who have seen
and

and lamented the Want of Bishops in this Country, and endeavoured to obtain them: and there was a Time, wherein the Members of the Church in general, seem to have exerted themselves in Behalf of an Episcopate. So early as in 1672, this Subject was mentioned, and it was thought needful and expedient even then, that a Bishop should reside in *Virginia*. But in the Beginning of this Century, Addresses were earnestly and repeatedly made to the *Society for the Propagation of the Gospel in foreign Parts*, then newly incorporated, signed not only by the Clergy and by Vestries, but by Governors of Provinces *, setting forth the Necessity of an

* “ Upon renewed Instances from Governors of Provinces, Ministers, Vestries, and private Persons in the Plantations, for settling Ecclesiastical Superiors there, without whom the Church must rather decrease than increase; and from a full Conviction of the Expediency thereof, Bishops being never more wanted there than now: the *Society's* Endeavours have been employed, not without Expence this Year, in paving the Way for such, by all proper Applications and due Preparations: not to mention what has been formerly done in this Matter, after a loud Call for fifteen Years together, by a Committee extraordinarily appointed to find out Ways and Means for the Maintenance and Support of Bishops in America: nor to recite the Representations made in the last Reign, concerning this grand Affair, said, in the last of them, *to tend to the Glory of God, by the Advancement of sound Religion, the Honour of her Majesty, the Prosperity of her Subjects, and the flourishing State of the Church in those Parts*; offered by his Grace of York, and Lord Bishop of London, in May last, which her late Majesty, of blessed Memory, received very graciously, and intended to have proceeded upon: The Providence of God has so disposed Events, that the concerted Measures may probably be brought to Perfection in the Beginning of this Reign, as a most pregnant Instance of his sacred Majesty's Favour and Encouragement, promised to so pious and useful a Work, as he has been pleased to declare that of the Propagation of the Gospel to be. Nor can our Expectations but revive, so soon as his Royal Wisdom shall be apprized, that the Inclinations of those People in those Regions (which surely is the Voice of God in this Case) concur with the apparent Necessity, that such Governors in the Church be there constituted, *after the Apostolical Form and Order*; (so in one Address to her Majesty they express their Sentiments:) 1st. To rule and go-

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an American Episcopate, and imploring their Influence and Mediation in Favour of it. That truly charitable and worthy Society, to whom the Nation and the Christian World in general are under great Obligations, and to whose unexampled Liberality, indefatigable Application and amazing Perseverance, the Church of England owes its very Existence

“vern well those People, who are desirous to be committed to
 “their Charge; so another, *without which* (they are the very
 “Words of the Supplicants) *no wonder if some Members grow re-*
 “*miss in their Duty, if many fall into scandalous Practices; and if*
 “*Atheism, Deism, &c. prevail over more: 2dly, To defend and pro-*
 “*tect both the Clergy and Laity: so Three more --3dly, To unite*
 “*the Clergy themselves and reduce them to Order; so his Excel-*
 “*lency Governor Hunter, particularly in a Letter to the Society,*
 “*May 1714, For without an Ecclesiastical Superior, the Disorders of*
 “*some Missionaries are not to be prevented; and so the Committee of*
 “*the Society agreed, March 30, 1714, to report as their Opinion,*
 “*That the most effectual, if not only way, to prevent and heal such*
 “*Divisions, is to have Bishops sent thither. Lastly, To confirm—so*
 “*several Addresses—that the Laity, who have been initiated into the*
 “*Christian Faith by Baptism, may not only have the Benefit of Confir-*
 “*mation; but also, in Conjunction with the Rest of the Members of the*
 “*Church in those remote Parts, be Partakers of the benign Influence of*
 “*the Episcopal Function; in ordaining Ministers from among them-*
 “*selves; in confirming weak Brethren, and blessing all Manner*
 “*of People susceptible of such holy Impressions, as are made by*
 “*the Imposition of the Bishop's Hands.*

“And by Way of Preparation for a *Suffragan* or Bishop, in one
 “of the Sees upon the Continent of *America*, The Society having
 “thought fit to purchase a Seat for his Residence, some while
 “since, at Six Hundred Pounds Sterling Expence, in a convenient
 “Mansion-house and Lands situate at *Burlington*, within the *Jer-*
 “*sies*; they have proceeded to expend this Year, for Repair of
 “Damages done by Fire and otherwise, under Governor *Hunter's*
 “Inspection and Manage, Two Hundred and Twenty-six Pounds
 “Seven Shillings and Five Pence, as a farther Testimony of their
 “Adherence to Resolutions solemnly deliberated and agreed upon,
 “viz. *That the important Affair of Bishops and Bishopricks to be settled*
 “*in America, be considered in the first Place; That the Lands in St.*
 “*Christophers, now held in Custodiam, and formerly belonging to*
 “*the Popish Clergy there, under a French Government, be thought*
 “*upon as a proper Expedient for the Support of Protestant*
 “*Missionaries in that Isle, and maintaining Bishops of the Church*
 “*of England, for the Islands, and for the Continent: And that*
 “*Addresses be made to the present Sovereign, with all Expedition,*
 “*and most suitable Application for these Purposes. Now, what*
 “happy Successes the grand Affair is like to be crowned with,
 “under

Existence, at this Day, in some of the Colonies, most heartily and vigorously engaged in the Prosecution of so good a Work. They began with making all proper Representations of the Case to the Queen †—they proceeded to purchase a House in *New-Jersey*, for the Residence of a Bishop—and after

“ under the benign Influences of *his Majesty's* auspicious Reign, “ may fairly be suggested from what is here inserted, in the critical “ Minute of Publication, through the Vigilance of our Right “ Reverend Diocesan, that *upon his humble Motion to his Majesty in “ Council, that he would be graciously pleased to grant that the Lands “ and Possessions in the Isle of St. Christophers, which formerly be- “ longed to the French Clergy there, should henceforth be applied to the “ Maintainance of Protestant Ministers of the established Church of “ England, to be employed in America ; his Majesty referred it to the “ Lords of his Treasury, to consider of such an Appropriation ; where- “ upon it has been humbly proposed, by his Grace the Lord Archbishop of “ Canterbury President, and the Lord Bishop of London, one of the Vice- “ Presidents of the Society for propagating the Gospel in foreign “ Parts ; that the said Lands and Possessions, be vested in the said Society ; “ and that so much of the Revenues thereof, as shall remain after due “ Provision made for licenced and approved Ministers in that Island, be “ applied for or towards the Maintenance of two Bishops, one to be “ settled in the Islands, and the other on the Continent of his “ Majesty's Dominions in America.” Abstract of the Proceedings of the Society for 1714, Page 52.*

The preceding *Extract*, from a Narration which is in so few Hands at this Day, affords so much Intelligence, and so many *useful Hints* relating to the Subject before us, that it is not doubted but the Reader will readily excuse the Length of it.

† In one of their Addresses to the Queen, were the following Words: “ We cannot but take this Opportunity, farther to re- “ present to your Majesty, with the greatest Humility, the earnest “ and repeated Desires not only of the Missionaries, but of divers “ other considerable Persons that are in Communion with our “ excellent Church, to have a Bishop settled in your American “ Plantations, which we humbly conceive to be very useful and “ necessary for establishing the Gospel in those Parts, that they “ may be better united among themselves than at present they “ are, and more able to withstand the Designs of their Enemies ; “ that there may be Confirmations, which in their present State “ they cannot have the Benefit of ; and that an easy and speedy “ Care may be taken of all the other Affairs of the Church, which “ is much increased in those Parts, and to which, through your “ Majesty's gracious Protection and Encouragement, we trust that “ yet a greater Addition will daily be made. We humbly pray “ Leave to add, that we are informed the French have received “ several great Advantages from their establishing a Bishop at “ *Quebeck*.” *Dr. Kenne's anniversary Sermon, Anno 1712, Page 29.*

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after duly preparing the Way, obtained an Order from the Crown for a Bill † to be drawn and laid before the Parliament, for establishing an American Episcopate:—but when the Affair was in a Way of being speedily accomplished, the Death of that excellent Princess suddenly put a Stop to it.

The Attempt was renewed with the same Spirit, in the Beginning of the next Reign, and the Prospect of Success was most encouraging §; but—it proved abortive. The Reasons of this Miscarriage are not now well known in America. Possibly the Rebellion, which soon broke out, diverted the Royal Attention to Subjects of a different Nature—perhaps also the Clergy, and Members of the Church in this Country, grew careless themselves, and neglected to renew their Application; and their Silence may have been construed by the Government to imply, that the Necessity of the American

† “ However, there being already so many Ministers settled in these foreign Parts (by the unwearied Application of the Society, and the great Watchfulness of the Bishop of *London* over his Charge, both before the *Society's* Institution and since) as exceed the Number of those in many *Dioceses* in England; and the Tract of Land on the Continent where they are planted, exclusive of the Islands, being larger in Extent by far than both the Provinces of *Canterbury* and *York* put together; it has pleased the Divine Providence to raise in the Heart of her Most Excellent Majesty, a Zeal for the better Regulation of those Places, in the Establishment of *Ecclesiastical Superiors*, who may govern both Priests and People, according to the ancient *Apostolical* Form, the Model of the *English Church*, the Inclinations of many of the People, and the best Methods of bringing Souls to Heaven: Accordingly, after the most mature Deliberation of a Committee appointed for that Purpose, and of the whole Society thereupon: A Representation was humbly offered to her Majesty, importing what Number was expedient to be sent---where they were to be fixed---and what Revenues might be thought proper for their Support: To which her Majesty was pleased to give a most gracious Answer, highly satisfactory to the Society; and a Draught of a Bill was ordered, proper to be offered to the Parliament, for establishing Bishops and Bishopricks in America.”

Abstract in 1713, Page 56.

§ See the preceeding Note, Page 49.

American Church was not so urgent as had been formerly represented. SECT.
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However, the venerable Patrons and Supporters of the Church in America, *the Society for the Propagation of the Gospel*, notwithstanding our own Negligence and Stupidity in this Country, with Regard to a Matter which so nearly concerns us, (for which the Failure of the before-mentioned Attempts must apologize as well as it can) continued to keep Sight of the great Object; and they have ever been watching for seasonable Opportunities of exerting themselves to obtain it.

In the mean Time, the public Declarations of its most illustrious Members, concerning the Propriety, Usefulness and Necessity of sending Bishops to America, frequently made as Occasions have been suitable, have done Honour not only to themselves, but to *the Society* in general; as we flatter ourselves that they express the common Sentiments of that venerable Body, as well as their own *. And although hitherto their Endeavours to procure for us an Episcopate have been unsuccessful, they have never dispaired of succeeding in the End; and while the Times would admit of nothing farther to be done in Favour of it, a Fund for its future Support was raised under their Influence and *Auspices*---they never having ceased to hope, amidst the most discouraging Prospects, “that a Design” (to use the Words of the late Bishop *Butler* on this Subject) “so necessary and unexceptionable, could not but at last be put in Execution.”

S E C T.

* See in particular the excellent anniversary Sermons of two great Prelates now living, one preached in 1740, the other in 1764.

SECTION VI.

That the present Juncture is apprehended to be favourable to the Episcopate in Question.

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THE favourable Opportunity which has so long been waited for, in the Opinion of many wise and judicious Persons in America, now presents itself—and such, in several Respects, as the Circumstances of the Nation have never, until now, afforded. As the Tumults of War have ceased, and the public Tranquillity is restored, without any reasonable Suspicions of a speedy Interruption—so, the greatest Harmony subsists between our Mother-Country and most of the Colonies, the late Disputes having been brought, by the Wisdom and good Temper of the former, to a happy Termination—the Plan of an American Episcopate has been previously settled, and adjusted in such a Manner, that the religious Privileges of none can be violated or endangered—and, which we should ever acknowledge with all Thankfulness, we are, at this Time, so happy as to have a Prince on the Throne, from whose most unquestionable Disposition to promote the general Interest of Virtue and Religion, from whose sincere Affection for the Church, and from whose most gracious Declarations on the Subject before us, we cannot possibly doubt of the Royal Approbation and Concurrence—while a wise and virtuous Ministry cannot fail of being ready, to afford to so good a Cause, all needful Assistance. These are the Advantages, which now happily concur to favour

vour the American Church, and which peculiarly mark the present Period. SECT.
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It ought to be farther considered, that the Arguments for sending Bishops to America, were never so urgent and forcible as they are at present. When such Progress was made towards obtaining for this Country an Episcopate, in the former Part of this Century, the Number of American Clergy and Professors of the Church, although judged then to be greater than in many Diocesses in England *, was small and inconsiderable, in Comparison with the Amount of their present Number. The amazing natural Increase of the Colonists, and the vast Accession of Europeans to the British America, have, in the Compass of Fifty or Sixty Years, so enlarged the Number of its Inhabitants, and proportionably of the Members of the Church, that perhaps it is not inferior now, to the Number of Inhabitants in all the Diocesses in the Province of *York*, exclusive of Dissenters.

Should it be said, that the Church of England in America contains now near *a Million* of Members, the Assertion might be justified. It is not easy to ascertain the Number exactly, in a Country so widely extended and unequally peopled; but from general Calculations it has been frequently said of late Years, that the proper Subjects of the British Crown in America amount to *Three Millions*. This has been said even in the Parliament of Great-Britain, if our Information may be trusted—it has been repeatedly said in this Country, by some of our most sensible Writers. Strangers may be astonished at so large an Account, but to others it is not incredible.

An

* See Note, Page 52.

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VI. An actual Survey * of the Number of Inhabitants in 1762, with a Distribution of them into Classes, according to their religious Professions, is said to have been carefully made : and it was then found, that, not including the new Colonies ceded by the last general Treaty of Peace, they amounted to between Two and Three Millions, in the Colonies and Islands. Of the *Whites*, the Professors of the Church were about a third Part---the Presbyterians, Independents and Anabaptists were not so many---the Germans, Papists and other Denominations, amounted to more.

Let this Representation be carefully considered, and it will appear in a very evident and striking Light, that the Wants of the American Church, as it has been destitute of Bishops, must have naturally increased, and can amount now to little less than an absolute Necessity. In these Circumstances, could such a Number of Christians, even under a Pagan Government, unless in a State of open Persecution, provided they had always proved themselves loyal and faithful Subjects, apply in vain for a Favour, so needful for themselves, and so harmless to others ? How much less Reason then can the Church in America have to fear a Refusal in the present Case, not only from a Christian Nation, famed for its prudent Indulgence to all religious Denominations in general---but from a Nation, which is moreover disposed to befriend it, from peculiar Reasons both of Affection and Policy ?

This Argument taken from the *Number* of those who belong to the Church of England in America, will receive great additional Force, from a Consideration of the State of the *Blacks* in our Islands
and

* Communicated by a Gentleman of undoubted Veracity.

and Colonies; who were found, in the above-mentioned Survey, to be about Eight Hundred and Forty-four Thousand. Although many of these, it is to be feared, through the Neglect of their Masters, are not Christians at all; yet, as they are connected with, and under the immediate Government of, Persons who profess Christianity, they may be said, in an imperfect Sense, to belong to the respective religious Classes of their Owners. However, their Situation is undoubtedly such, that in Proportion as a Sense of Religion prevails in their Masters, they will receive Benefit. Now as these are known chiefly to belong to the Professors of the Church, if an Episcopate will naturally tend to improve the State of Religion in the Church of England, it must consequently, (to say nothing of a particular Care which will probably be extended to them, when Bishops shall be settled) have a general good Effect upon more than half a Million of poor Creatures, Sharers with us of the same common Nature---sent into the World as Probationers and Candidates for the same glorious Immortality---whom Christ equally purchased by his precious blood-shedding---who notwithstanding, as they are bred up in Ignorance and Darkness, are suffered, to the eternal Disgrace of their Owners, to walk on “in the Shadow of Death,” without a Ray of rational religious Hope to cheer them.

This Consideration must make a deep Impression upon the Minds of all serious Christians, and lead them to encourage and help forward every Work, which has any probable Appearance of promoting the Spiritual Interests, of so many of these wretched Outcasts of Humanity. If it is the Duty of Christians to communicate “the glad Tidings of Salvation” to Heathens in general; it is a

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Duty

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Duty more peculiarly incumbent upon us, to extend the Gospel to such of them as are under our immediate Government and Inspection, and who wear out, under the hard Yoke of Bondage, their Strength and very Lives in our Service.

Another Argument for granting an American Episcopate, arises from the Obligations of Gratitude; a national Sense of which, it is humbly conceived, ought, at this Time, to have a peculiar Efficacy in Favour of Religion in the American Plantations. By a signal Interposition of Divine Providence, the British Arms in America have triumphed over all that opposed them, our Colonies have been prodigiously extended, and our new Acquisitions, together with our old Settlements, have been secured, not only by Treaty, but by a total Annihilation of that Power on this Continent, whereby our former Safety was chiefly endangered.

Every *wise* Nation sees and acknowledges the Hand of God in the Production of such Events; and every *religious* Nation will endeavour to make some suitable Returns to him for such extraordinary Favours. And what Returns are proper to be made in such Cases, one Moment's serious Reflection will clearly discover. The Circumstances of Things evidently point out two Duties to our Governors, on this Occasion, both of them important in themselves, and of indispensable Obligation: *One* is, the farther Security and Support of the true Religion in America, in those Places where it already is; and the *other*, the Propagation of it in those Places, to which it has not hitherto been extended.

As America is the Region, wherein the Divine Goodness has been more remarkably displayed, in
Favour

Favour of the British Nation ; so, America is evidently the very Ground, on which some suitable Monument of religious Gratitude ought to be erected. This should be of such a Nature as to be visible to the World, and, that the Honour of the Supreme Ruler of Events may be thereby immediately promoted. Now as the Honour of God is most directly promoted by public Worship---as that Worship must be most acceptable to him, wherein the Praises and Adorations of his Creatures are regularly offered him, in the solemn Offices of the purest and best Religion---and as the national Religion must be supposed best to answer these Characters, in the national Opinion ; it necessarily follows, that the State of the national Religion here has a Right, on this Occasion, to the peculiar Attention and Consideration of those, who are intrusted with the Direction of our public Affairs.

What then does the present State of this Religion in America require to be done ? What is *possible* to be done for its Benefit and Advantage ? These are the Questions that must naturally arise. And every one that professes it, every Witness of its suffering Condition, is able to answer :---The Church of England in America, is perishing for Want of common Necessaries. She has long been imploring Relief, under such Diseases as must prove fatal to her, if much longer neglected. She therefore earnestly requests, and she *only* requests, that proper Remedies may be provided for her present Sufferings. And she leaves it, with all due Submission to the Wisdom of her Superiors, whether any Thing farther is proper to be done, to strengthen and improve her Interests. She wishes for nothing, which shall be thought inconsistent with the Rights and Safety of others. She asks
nothing,

SECT. VI. nothing, but what has been granted to others, without any ill Consequences; and she relies on the common Affection and Justice of the Nation, to raise her to this Equality. And, whether there is any Thing presumptuous or unreasonable in these Expectations, let Heaven and Earth judge!

S E C T I O N VII.

The Case of the American Heathens particularly considered, and shewn to require an Episcopate.

BUT besides taking proper Care of the true Religion where it already is, the Providence of God calls loudly upon the Nation, to prosecute such Measures as may be most effectual, for the Propagation of it amongst those Nations on our Borders, which still sit “in Darkness and the Shadow of Death”---or, at the very least, to afford those who are engaged in, or desirous to undertake the Propagation of it, all due Encouragement. And in this View, an American Episcopate will be found to be necessary.

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Ans. 123.
Def. 108.
Rep. 85.

Nothing can be plainer, even from the common Principles of Humanity and Benevolence, if we have no Regard to the sacred Injunctions of our holy Religion, than that it is the Duty of those whom “the Day-Spring from on high hath visited,” to communicate this Light to others, and as they have Opportunity, “to give the Knowledge of Salvation” to those that are without it, “for the Remission of their Sins”---This is the indispensable Duty of every private Christian, and it is a Duty still more strongly incumbent upon every Christian Nation; as the Means of such a Communication are more in the Power of a Nation, than of private Christians.

The Situation and Circumstances of some Nations are more favourable than those of others, for Attempts

SECT. VII. Attempts of this Nature. The fairest Opportunities are commonly in the Hands of trading Nations, like ours; to which Commerce opens a free Inter-course with the unenlightened Parts of the Earth ---and, when conducted fairly and properly, it is attended with such sensible present Advantages, that farther Proposals for their spiritual Benefit, will probably be received, with less Prejudice, as coming from the Hands of their Benefactors.

When the English Nation first proposed to establish Settlements in America, the Propagation of the Gospel among the native Inhabitants was always mentioned as a principal Part of the Plan. Queen *Elizabeth*, in whose Reign these Settlements were projected, considered the Opportunity they would furnish for the Advancement of Christianity, as a strong Motive for carrying the general Scheme into Execution. "The first Letters Patent granted by her Successor, to establish a Company for improving the Trade and Plantations in *Virginia*, April 10th, 1606, expressly enjoined *the Propagation of the Christian Faith*, as the End principally intended. Another Patent in the same Year, granting two Colonies to Sir *Thomas Gates*, Sir *George Summers*, Knights; *Richard Hackluit*, Clerk, Prebendary of Westminster, &c. directs it to the *Furtherance* of so noble a Work, which may by the Providence of Almighty God, hereafter tend to the Glory of his Divine Majesty, in propagating the Christian Religion to such People as yet live in Darkness, and miserable Ignorance of the true Knowledge and Worship of God*."

How this original Plan came to be altered, and so essential a Part of it as the Conversion of the American

* Dr. Keener's anniversary Sermon, Page 31, Note (b).

American Heathens, to be afterwards omitted, would require more Time to explain, than the intended Brevity of this Publication will admit of. That it has been altogether laid aside as a *national* Design, is too evident to be disputed. And yet as the Nation has not rejected the Christian Religion, but professes to be governed by it, and to esteem the Light of the Gospel as an invaluable Blessing, may it not be hoped that they may still be persuaded to resume the Plan? Are there no Sparks of Christian Compassion remaining, to warm the Breasts of our national Rulers, in Favour of innumerable Tribes of our Fellow-Creatures, originally "made of one Blood" with us---with whom we are farther connected by Position and political Ties---and who are still "Strangers from the Covenantants of Promise, having no Hope, and without God in the World?" May it not be reasonably expected, that some generous Efforts will be made, to furnish them with the Means of rational and eternal Happiness, of which most of them continue to be intirely destitute? Especially, may it not be expected, under the peculiar Advantages which the present Season affords?

The Providence of God, as has been observed, points out this general Duty, by the late Events, more plainly and expressly than ever. We never had, until this Time, so favourable an Opportunity for carrying forward this blessed Work. We never had it so much in our Power; and our Obligations of Gratitude were never so strong. A necessary Dependance of the Natives upon us, is now established; as they can have Recourse to no other European Nation, without the utmost Difficulty, for the Supply of their Necessities. The British Standard is now erected in the Heart of their Country;

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Country; and a friendly Communication is opened with many Tribes and Nations, whose Names were unknown to us until very lately. The Influence of *Jesuits* and *French Missionaries* ceases to operate in those Regions, where formerly every Attempt made by a Protestant Nation to propagate the Gospel, was sure of being counteracted as effectually as possible. In a Word, their Situation is now such, that no Opportunity or Chance remains for their ever hearing so much as *the Name* of Christ, if they do not hear it from us.

What Influence these Considerations may have upon *our Politicians*, one who is no Politician will not undertake to determine. But certainly they must deeply affect the Minds of all serious Christians, and, one would think, of rational and consistent Deists, who profess a Regard for natural Religion---the great Doctrines and Duties of which, are generally corrupted and violated by the American Heathens, and will be most effectually restored and secured by the Propagation of the Gospel.

After all, it may deserve to be considered, Whether, on the Principles of meer worldly Policy, some Pains and Expence prudently bestowed towards the Conversion of these Savages, would not turn to our Account? The nearer they are brought, in their Principles and Morals, to the Christian System, the more they will resemble Christians in their Way of Life. The Principles of the Gospel, and the Manners of Savages, cannot consist with each other, for any considerable Time. The more they improve in Civil Life, the more useful they will be to us in the Way of Commerce---and the less we shall have to fear from their barbarous Cruelties, on any Occasion. “ Nor should it be forgotten, that every single Indian, whom we make
“ a Chri-

“ a Christian, we make a Friend and Ally, at the
 “ same Time.”

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But while the Propagation of the Gospel amongst the American Heathens has been altogether neglected, as a national Concern, many private Persons, whose eminent Abilities have been an Honour to the Nation—whose universal Benevolence has been as conspicuous as their Abilities—and whose Activity has been equal to their Benevolence—have not neglected to exert themselves, in Behalf of the general Interests of Christianity. Can any Englishman, even at this Day, hear the Name of *Boyle* mentioned, without a very sensible Emotion of Pleasure? This truly *honourable* and illustrious Person, amidst his unwearied Application for the Improvement of religious and useful Knowledge at Home, found much Time and large Sums to bestow, for the Propagation of Christian Knowledge, in different remote Parts of the Earth, and particularly amongst the Natives of America.

The Society for the Propagation of the Gospel, although, notwithstanding they have been abused in this Country by many petulant Tongues, and some petulant Pens, on this Account, the Conversion of Heathens was not their *primary* and original Object (for if we read the History of its Rise, or examine its Charter, which recites a particular Case only, and makes Provision for it, and may judge from thence, we shall find it as evident as Language can make it, that the Support and Propagation of the Gospel amongst our own People in America, was the immediate and principal Design of their Incorporation;) I say, this worthy Society, have most assiduously and vigorously attempted, so far as their more immediate Duty would admit of it,

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the

SECT. VII. the Conversion of the Indians in the neighbourhood of our Settlements.

It may seem strange, to such as judge of their Design by mistaking their *Title*, and are acquainted with the large Sums * they have annually expended in America for the Propagation of the Gospel, that their Progress in the Conversion of Heathens has been so small. But when it comes to be considered, that their Benefactors have entrusted them with their Donations, chiefly for other Purposes---and, that their Funds have never been sufficient, to answer the Occasions that have arisen in their more immediate Department---it is rather to be wondered, that they have been able to make any Attempts at all of this Nature, than that they have

* It has been given out, from Year to Year, by the Publishers of the *Court Kalendar*, that the annual Expence of this Society is about One Thousand Five Hundred Pounds. It is astonishing that so gross a Mistake should be once made---more so, that it should continue to be so often repeated---and most of all, that it should be adopted by Writers, from whose Accuracy better Things might be expected---especially, as the Society never fails to publish yearly an exact Account of their Expences, and even to express the Particulars. This Misrepresentation may possibly have been owing to no unfriendly Intentions; but yet, as it may be supposed to circulate widely, it must naturally have a bad Effect upon the Society, by preventing Benefactions. For some who bestow Nothing, on the Supposition that the Society's annual Expence is but One Thousand Five Hundred Pounds, would, in all Probability, give liberally, if they knew it amounted to near Five Thousand Pounds, which is really the Case.

The Society was incorporated in 1701. In Ten Years Time their Expences arose to One Thousand Eight Hundred and Forty-six Pounds, Ten Shillings, and One Penny, *per Annum*; a Sum considerably larger than the above-mentioned Compilers have assigned, even for the present Year. Their Expences have been gradually increasing, from their first Institution to the present Time. In 1740 their Expence was Three Thousand Four Hundred and Forty Pounds; and in 1765 they expended Four Thousand Seven Hundred and Eighty Pounds, Five Shillings, and Three Pence---of which Sum Four Thousand One Hundred and Forty-four Pounds, Five Shillings, and Three Pence, was paid in Salaries to Missionaries, Catechists, &c. and the Remainder was laid out in Books, Gratuities to Missionaries, and in defraying other incidental Charges.

have done so little. And yet they have always employed some Person in this Service; and I believe it may be truly said, that they have never neglected any fair Opening to introduce the Gospel amongst the American Heathens, especially if proper Persons could be found, to engage in such a Mission. But they can force none into this Service, which heretofore has been attended with great Danger, as well as Fatigue: they can only offer such Salaries and Rewards by Way of Inducement, as they have Abilities to offer. However, they have not been altogether unsuccessful in their Attempts. Several Hundreds, by Means of the Society, have been converted from Heathenism to the Christian Faith, among whom some have been Ornaments to their new Profession, and an instructive Example to those who have had better Advantages. Yet still it must be confessed, that the Success has not been proportionable to the Pains that have been taken; and from the repeated Trials that have been made, as well as from other Evidence, it appears, that there must be some more effectual Way for the Conversion of Savages, than has been yet taken.

As it was always known, that the living like Christians with Respect to Religion, and like Savages with Respect to civil Life, could not be reconciled in the same Persons; it was hoped that the Conversion of Indians to the Christian Religion, would naturally introduce amongst them Civility of Manners---and this was reckoned among the Advantages to be expected from converting them. But it seems now to be generally agreed, that what was proposed as a *Consequence*, ought to be considered as a *necessary Means*, of spreading the Gospel amongst savage Nations.

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The Religion of the Gospel was intended for Men and reasonable Creatures, and not for Brutes, although in the Shape of Men. Until these Wretches therefore are, in some Degree, humanized, there can be but little Prospect of making them Christians, to any lasting and valuable Purpose. *The Society*, for a long Time, seem to have been growing sensible of this; but as another Method had been undertaken, it was proper that a full Trial should be made of it.

The venerable Dr. *Bray*, who has not improperly been stiled *the Father of the Society*, and than whom, no Man ever more carefully considered Subjects of this Nature, and but few have had better Opportunities of informing themselves, was latterly of this Opinion. In his *Memorial relating to the Conversion of the American Indians*, addressed to the then Commissaries of *Maryland*, and the Rest of the Clergy, he has the following Paragraph.

“ You must earnestly endeavour to bring them
 “ off from a wandering and idle Life, to a settled
 “ and industrious Way of living; it being impos-
 “ sible to conceive how any religious Impressions
 “ and Instructions should be given them to any
 “ Purpose, or remain upon them in their wandering
 “ State. Nor was it ever known in Fact, that Chri-
 “ stianity did thrive among a rude and barbarous
 “ People, continuing in an unsettled and savage
 “ Way of living, as in the Nature of the Thing,
 “ it is impossible that it should. And it is very
 “ remarkable, that as our Blessed Master came
 “ into the World when it had become most *civi-*
 “ *lized*; and where it was so, in a few Ages, Chri-
 “ stianity overspread the civilized Part of it: so
 “ upon the Inundation of wild and barbarous Na-
 “ tions

“ tions into the Roman Empire, true Christianity
 “ did sensibly decline; and Satan, by his Deputy
 “ or Vicegerent *Anti-Christ*, regained his Domi-
 “ nion over the greatest Part of Christendom, both
 “ in the *Eastern* and *Western* Parts of the Empire.”

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Dr. *Stebbing*, a Person of distinguished Abilities and Penetration, and a Member of the Society, in his anniversary Sermon, delivers the same Sentiments. “ Of a general Conversion of the native
 “ Indians, (says he) I see no great Likelihood at
 “ present. If this is to be done by human Means,
 “ there must be the necessary Preparations for
 “ human Means to operate. They must be poli-
 “ shed into good Manners---there must be some
 “ common Intercourse between us---we must bring
 “ them to some good Liking of our Laws and
 “ Customs. All this is *necessary*, where the Power
 “ of Miracles is wanting; and *when*, and whether
 “ *ever*, it will be done, God only knows.” One
 of the grand Obstacles the Doctor complained of,
 is now happily removed; the others will always
 continue, until we heartily engage in the Removal
 of them. I might avail myself of the Names of
 more illustrious Persons now Living; but farther
 Authorities are needless in so plain a Case.

It having then become a settled Point, that the
 most proper Way for converting Savages, is pre-
 viously to instruct them in the Arts and Manners
 of civil Life, *the Society* has been, for a conside-
 rable Time, carefully employed in collecting such
 Information and Intelligence, relating to this Sub-
 ject, as may enable them to form a proper Plan for
 civilizing the Natives of America, in Order to
 their becoming Christians---in which great and good
 Work, they cannot doubt of meeting with all
 needful Encouragement. For this Purpose many
 Persons

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Persons in America have been particularly consulted, both Missionaries and others; and the Result already is, that they have come to a general Determination to erect Schools, for teaching the Indian Children the Elements of Agriculture, and the most necessary mechanic Arts, together with civilized Manners---to be followed by proper Instruction in the Christian Religion *. They have entered into Resolutions for carrying into Execution a Scheme of this Nature, as soon as proper Places can be fixed for the Erection of such Schools, and proper Persons be found to engage in the Service---trusting in that good Providence to assist them in this Undertaking, which has so wonderfully supported them in the Prosecution of their original Work.

But here a Number of Difficulties arise to retard their Progress. A Variety of Plans and Proposals have been transmitted from this Country. The Persons who have been consulted, have their particular Prejudices and Attachments. The Things and Places which one represents as expedient, are condemned by another. And this must of Necessity happen, where so many Persons, unconnected together, and without Opportunities of consulting one another, are called upon to give their Opinion of a Case, like this, whereof most of them must be supposed to have but a partial Knowledge.

To ballance and adjust so many different Opinions and Representations, must be the Work of much Time and Care, and will of Course greatly retard the Execution of the general Plan. For one false Step taken in the Beginning, may in Time produce Consequences that are pernicious and fatal.

But

* A School on much the same Plan has been established for some Years in *Connecticut*, under the Direction of the worthy Mr. *Whipple*; and its Beginnings are not unpromising.

But these Difficulties would vanish in a great Measure, under an American Episcopate. Suitable Places for the Erection of Indian Schools, might be speedily ascertained---proper Persons to be intrusted with the immediate Care of them, might be found out and appointed---and when actually employed, the general Direction and Superintendency of a Bishop residing near them, would not only give Spirit to the Work, but would moreover be necessary to *unite* so many Persons, in different Parts of the Country, who are independent of each other, and to make them regular and uniform in their Endeavours to promote the same general Design.

In a System of this Kind, where a Number of Powers and Movements are to be employed to one common Purpose, a regular and consistent Direction of them is as requisite, as of the different mechanical Powers, in a Watch or a Clock. And the nearer the superintending Influence is, the better; for when it is present, if Irregularities arise, they are soon corrected, and are never suffered long to continue. In other Cases, where a Number of Persons are employed in one general Work, a common uniform Direction is allowed to be necessary; and why this particular Case should be an Exception, will not be easy to shew.

The Necessity of one common Direction in the Case before us, will probably be granted; but perhaps some may think it may as well be carried on without an Episcopate. This is a Point which deserves some Examination. Although the general Direction of such a Work must belong to *the Society* at Home, so long as it is carried on at the Expence of the Society; yet it will be highly requisite that a Superintendent in this Country should oversee the Whole, with a Power to regulate the Behaviour

SECT. VII. Behaviour of all that are immediately employed in it, to hear Complaints, to redress Grievances, and to correct Abuses; to whom Application may easily be made on all Emergencies.

Now the Question is, Whether a Bishop would not be a more proper Person to be entrusted with this Superintendency, than any other? And if we consider that the great End in View, is the Advancement and Propagation of the Christian Religion---and that many Clergymen as well as others must be employed in the Service, there must evidently appear to be a peculiar Propriety in carrying on this Work, under the Direction of a Bishop. Who can be so proper to conduct a Plan for the Propagation of the Gospel, as one of that Order, to whom the Charge of the Gospel was principally committed, and to whom a Blessing was expressly promised, in their Endeavours to promote it? Who so proper to govern Clergymen, as those to whom the Government of them, together with that of the whole Church, was particularly intrusted by its Divine Founder?

If some of the Ends of this Superintendency might as well be answered, by putting it into Lay-Hands, yet others manifestly cannot. There must be frequent Occasions for the Exercise of those spiritual Powers, which are peculiar to the Episcopal Office; and it will be of great Consequence to the Success of the Work, whether Recourse may be had to a Bishop in such Cases easily and speedily, or whether the Application must be made to one, at the Distance of more than a Thousand Leagues.

It should also be considered, that such a Station must necessarily require some Person of eminent Abilities and Influence, to fill it properly. And
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although many such, at this Time, are to be found amongst the Laity; yet, where shall we find one thus qualified, who is not too deeply engaged in Affairs of another Nature, to devote himself to this in such a Degree as will be necessary? If such a one should be sent from Home for this Purpose, he must be supported agreeably to his Rank and Character, the Expence of which *the Society* can by no Means afford. Whereas if there was a Bishop in America, this would be considered as Part of his Office; which he would therefore freely execute, without any Addition to the necessary Charges. Those Persons in this Country, who may be thought best qualified for such a Trust, I believe, are fully employed in other Matters already, and cannot be expected to relinquish them and engage in this, without a handsome Support.

Sir William Johnson, who, by his long Experience in, and careful Attention to, Indian Affairs, is probably best qualified for this Direction, and is undoubtedly the best Judge of these Matters in America, has, on this Occasion, been particularly consulted by *the Society*, whereof he is a Member, and by some in this Country. The Opinion of the Matter, which must always carry the greatest Weight, is, that an American Episcopate will greatly facilitate the Conversion of the Indians, upon any Plan that shall be followed. He declares his Readiness to assist and co-operate with a Bishop in so good a Work, but says nothing of undertaking it as Principal, as the political Superintendency of Indian Affairs, with which he is invested by the Government, already affords him sufficient Employment.

What then remains to be done? Shall *the Society*, at an Expence which will in a great Measure dis-
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SECT.
VII. enable them to pursue their Plan, be obliged to support a Lay-Superintendent, who, at the same Time, will be unable to answer all the Purposes of such an Office? Or, will an Opportunity be granted them, of putting the Management of this important Affair into the Hands of an American Bishop—who can more properly and effectually execute the Office, and without any additional Expence? If a Christian Nation does not think fit to undertake this Work *immediately*, a Work which will probably be attended with many political Advantages; yet surely it cannot refuse to give all due Countenance and needful Encouragement, to such benevolent Christians and worthy Patriots, as are willing and desirous to undertake it—especially when this can be done, without burthening the Public.

SECTION VIII.

The Plan on which alone American Bishops have been requested, fairly stated, with Expostulations on the Reasonableness thereof.

THE Design of what has been offered in the foregoing Section, is to shew—That the Propagation of the Gospel amongst those who are Strangers to it, is a Duty incumbent upon every Christian Nation, as they have Opportunity:—That the English Nation in particular has, at this Time, a much better Opportunity, for converting to the Christian Faith the Heathen Nations on the Borders of our Settlements, than has heretofore offered, and that the Obligations of Gratitude to perform this Duty are stronger, and the Providence of God points it out more plainly, than ever:—That the commercial and political Advantages to be expected from such a Conversion, if it can be effected, are a strong Argument for attempting it, on the meer Principles of worldly Policy:—That the true Method to be taken for the Conversion of Savages, is by previously teaching them the Arts and Manners of civil Life, in order to which, proper Schools in different Parts of the Country are necessary:—That *the Society for the Propagation of the Gospel*, not waiting to see what the Nation will attempt, have, on these Principles, formed a general Plan for the Erection of Indian Schools, with a Design to put it in Execution, as soon, and as extensively, as possible:—And that in Order thereto, it is reasonable to think, that an American Episcopate

SECT.
VIII.

Ans: 133.

Def. 199.

Rep: 109.

SECT. VIII. pate will be most eminently useful, and indeed that the Work cannot be properly conducted without it. From these Considerations it evidently follows, that every Friend, not only to the Church of England, but to Christianity in general, ought most earnestly to desire the Settlement of Bishops in America, on *this Account*, and to use his Influence for obtaining it.

The Reasons which have been offered in Favour of an American Episcopate, appear to us to be of that real Weight and Importance as to deserve, and we humbly hope that they will obtain, the Attention of our Superiors; and if they are duly considered, we are unable to conceive that they can fail of producing the desired Effect, under so mild and equal a System of Government.

The Principles of Liberty, Justice and Benevolence, are the main Pillars that support the fair Fabrick of the British Constitution. It is the Glory of British Subjects, that they enjoy as much Happiness and Freedom as is consistent with Government, and infinitely more than is consistent with the Want of Government—and that their Liberties are secured by Laws that have been made by, and cannot be suspended or repealed without the Consent of, those whom they have chosen to act as their Representatives. No undue Superiority over some can legally be claimed by others; and for every Act of Injustice or Oppression, a sure Remedy is provided. Provision has been carefully made, that all may have full Enjoyment both of civil and religious Liberty; and so free and equitable an Execution of the Powers of Government is established, that no Body of Subjects, not an Individual, can justly complain of any Suffering or Grievance, without Confidence of Redress.

Such

Such is the happy Tendency of our Constitution, and we trust that our present Rulers have a Disposition to act, in all Cases, agreeably to the Genius and Spirit of it. SECT.
VIII.

Will not then the Complaints of near a Million of British Subjects in America, of unimpeached Loyalty and Fidelity, who are suffering under the most unprecedented Hardships with Regard to their Religion, an Interest dearer than Property and more invaluable than civil Liberty, be regarded, and procure the Redress of so intolerable a Grievance? When an impartial Tenderneſs and Care for the religious Rights of all, is the professed Principle of the Administration, as well as of our Legislature, is it not absurd, and injurious, and ungrateful, to entertain any Suspicions, that so large a Number of Subjects will be treated with a cruel Partiality?—of such Subjects especially, as have ever been dutiful and faithful, and who stand in a peculiar Connection with, and Relation to, the national Body? Can it be imagined that so gross a Partiality against the national Religion, may ever be justly imputed to the British Nation, as no other Nation upon Earth was ever guilty of? For no “Nation has ever treated their Gods, which are “no Gods,” in such a Manner, as this Imputation would charge a Christian and Protestant Nation with treating the great Sovereign of the World.

As therefore we cannot but hope that the Voice of so many Petitioners will be heard, and that so reasonable a Request will be granted; so we cannot but flatter ourselves that it will be granted *speedily*, and that no unnecessary Delays will prevent its good Effect. The Reasons which have been assigned for granting us an Episcopate, are now in full Force,

SECT. Force, and stronger than ever; and if they require
VIII. it at all, they require it *immediately*.

It is not apprehended that any Difficulties can attend the Execution of this Plan at the present Time, which will not always continue; and some peculiar Motives and Advantages now concur to favour it, which probably no future Period will afford. If then our Application fails of Success now, we shall despair of it hereafter; and---we want Language to express the ill Consequences we fear from such a Disappointment.

What has been said implies not an Opinion, that there are at this Time *no* Difficulties in the Way, but only that there are no Difficulties but such as must be always expected. We are very sensible that a Work of this Nature will have many to oppose it. Some will oppose it from an Enmity to all Religion. Others will oppose it from an Enmity, either open or secret, to the *Protestant Religion*; of which the Church of England is confessedly the strongest Barrier against Popery. There are others again who heretofore have opposed it, from an Apprehension, that either the Property or religious Liberty of their Friends might be affected by it; as it was not so well known, with what Powers and with what Views it had been requested that Bishops might be sent to us. But this has been so often and explicitly mentioned of late, that it can hardly be supposed, that any Persons of Power and Influence can remain ignorant of our true Plan.

However, for the Sake of others, and of such as mistake it, it may be proper, in a Work of this Nature, to make the following Declaration to the Public, (and I appeal to every Reader, who is acquainted

quainted with the Matter, for the Truth of it) that it has been long settled by our Friends and Superiors at Home, and the Clergy of this Country have often signified their entire Approbation and Acquiescence therein---*That the Bishops to be sent to America, shall have no Authority, but purely of a Spiritual and Ecclesiastical Nature, such as is derived altogether from the Church and not from the State---That this Authority shall operate only upon the Clergy of the Church, and not upon the Laity nor Dissenters of any Denomination---That the Bishops shall not interfere with the Property or Privileges, whether civil or religious, of Churchmen or Dissenters---That, in particular, they shall have no Concern with the Probate of Wills, Letters of Guardianship and Administration, or Marriage-Licences, nor be Judges of any Cases relating thereto---But, that they shall only exercise the original Powers of their Office as before stated, i. e. ordain and govern the Clergy, and administer Confirmation to those who shall desire it.*

*Ans: 19
Des: 20
Ref: 11*

This, without any Reservation or Equivocation, is the exact Plan of an American Episcopate which has been settled at Home; and it is the only one, on which Bishops have been requested here, either in our general or more particular Addresses. And so far is it from being our Desire to molest the Dissenters, or any Denominations of Christians, in the Enjoyment of their present religious Privileges, that we have carefully consulted their Safety and Security, and studied not to injure, but oblige them.

Many may have received different Accounts of our Designs, and of our Conduct; but such as have not proceeded from Ignorance, must have been the Effect of Maliciousness. When Bishops were first proposed and requested for this Country, they were mentioned

SECT. mentioned under the Title of *Suffragans*. This is
VIII. no ambiguous Term ; it has a fixed and deter-
minate Meaning in the Laws of England, and can-
not be mistaken. Suffragan Bishops are the same
with those that were called *Chorepiscopi*, or Bishops
of the Country, in the primitive Church ; and it
is their Business to discharge all Offices *merely*
Episcopal, in the remote Parts of the Diocess where-
in they reside, according to the Direction of, and
by Virtue of a Commission from, the Diocesan *.
And since the Term has been omitted, such Ex-
planations have attended our Petitions for Ame-
rican Bishops, that I know not of a single Instance,
wherein Reason has been given to suspect, that a
Departure from the same general Plan has been
aimed at or desired. And of this I am *certain*,
that all our Addresses from this and several of the
neighbouring Colonies, for many years, have had
one consistent and unvaried Tenor, agreeable to
the preceding Explanation.

What Weight will be allowed to these Affir-
mations, the Author knows not ; but the Authority
of the following Declaration to the same Purpose,
contained in *an Answer to Dr. Mayhew's Observati-
ons*, cannot fairly be disputed ; as the Author of
it, supposed to be a very high Dignitary in the
Church, manifestly discovers that he is perfectly
acquainted with the Affairs of *the Society*, and of
the Church in America. Speaking of the Mem-
bers of the latter, he says : “ It is desired, that
“ Two or more Bishops may be appointed for them,
“ to reside where his Majesty shall think most con-
“ venient ; that they may have no Concern in the
“ least with any Persons who do not profess them-

* Dr. Grey's *System of English Ecclesiastical Law*.

“ selves to be of the Church of England; but may
 “ ordain Ministers for such as do; may confirm
 “ their Children, when brought to them at a fit
 “ Age for that Purpose, and take such Oversight
 “ of the Episcopal Clergy, as the Bishop of *Lon-*
 “ *don*’s Commissaries in those Parts have been em-
 “ powered to take, and have taken, without Of-
 “ fence. But *it is not desired in the least* that they
 “ should hold Courts to try Matrimonial or Testa-
 “ mentary Causes, or be vested with any Autho-
 “ rity now exercised, either by provincial Gover-
 “ nors or subordinate Magistrates, or infringe or
 “ diminish any Privileges and Liberties enjoyed by
 “ any of the Laity, even of our own Communion.
 “ This is the real and the *only Scheme* that hath been
 “ planned for Bishops in *America*; and whoever
 “ hath heard of any other, hath been misinformed
 “ through Mistake or Design.*”

Now what reasonable Objections can be offered
 against such a Plan as this, which is so universally
 harmless in every Respect, that none can be injured
 by it; and so useful withal, that near a Million of
 Persons will receive Benefit, and perhaps the Sal-
 vation of many Souls will be effected, by its being
 put in Execution? Can any Thing be promoted by
 it, but the Good of the Church? Can any Thing
 then be objected against it, but that this End will
 be promoted? But will any dare, in this Age of
 British Freedom and improved Liberty, to avow
 the Objection? Would not such a barefaced At-
 tempt thus wantonly to oppress us, and to prevent
 our Enjoyment of those invaluable Rights, to
 which we are equally intitled with others---which
 there is no Pretence that we have ever forfeited---
 and no Appearance of a Disposition to abuse---

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Ans: 170.
 Def: 229.
 Rep: 171.

SECT. rouse the Indignation and Resentment of all the
VIII. Friends of religious Liberty and Toleration, whether Churchman or Dissenters?

Every Opposition to such a Plan, has the Nature of Persecution, and deserves the Name. For to punish us for our religious Principles, when no Reasons of State require it, is Persecution in its strictest and properest Sense. Will it be said, that the Prevention of an Episcopate in America, is no Punishment? It may as well be said, that keeping a Man out of his Right is no Injustice. Whatever Evil is inflicted on us on account of our Principles or Practices, is properly Punishment; and every Good we are deprived of, is equivalent to an Evil inflicted. Wherever therefore an Evil is inflicted, or we are deprived of a Good, on account of our Religion, unless it be necessary for the Security of the Public, we suffer Persecution.

As such Treatment has the very Essence of Persecution, so it can have its Source only in an intolerant persecuting Disposition. And it is not to be doubted but a Disposition that will produce thus much, if armed with Power, would be productive of more—and that they, who only endeavour now to prevent our Enjoyment of those Advantages, to which we are intitled by the Laws of God and the Constitution, would bring us, if they could, to the Stake or the Gibbet. But what an Abomination is such a Disposition and Behaviour, in the Eyes of every true Englishman, of every true Protestant! What an Indignity and Affront to the Nation, to desire it to countenance such Injustice and Cruelty!

It is hard to believe that any Protestants, especially that any English Dissenters, who have generally, for a Century past, been warm Advocates for
religious

religious Liberty, and who are greatly indebted to a Toleration themselves, can be so inconsistent, as to wish this Harm to the Members of the national Church. It would be a very ungrateful Return, for the most ample, compleat and generous Toleration, which is this Day to be found upon Earth. Many of the most sensible Men belonging to that Body, have expressed, on this Subject, Sentiments that are candid and liberal; and he who was lately considered in some Sense as their Head *, when our Plan was explained to him, and his Opinion thereupon was desired, did not hesitate to declare his free Consent to, and Approbation of, American Bishops, in the Manner that we request them.

SECT.
VIII.

Ans. 101
Def. 231

The Principles of religious Liberty professed by the Dissenters, must not only restrain them from opposing an American Episcopate, as now settled and explained, but oblige them, if they would act consistently, even to *befriend* it. Some of them, I am fully persuaded, would freely join with us in our Applications for Bishops, if their Assistance was needed, as we should be ready to assist them, in Case of the like Grievances; and all of them will really have a much worse Opinion of the Church of England in general, or of those who belong to it, as probably their Reproaches on future Occasions will testify, if this Matter should not be brought to a speedy and happy Termination. For certainly nothing can more degrade our national Religion, in the Eyes of Dissenters and others, both Protestants and Papists, at Home and abroad, than to see that it is in so small Estimation, and its Interest so little regarded, by those who profess it.

For, wherever Men are indifferent towards the Religion they profess, one of these Conclusions will

* Dr. Samuel Candler.

SECT. VIII. will necessarily be made, and there is no preventing it—either that their Religion, upon a more intimate Acquaintance, appears to be unworthy of their Esteem and Affection—or, that its Professors are of an irreligious Character, and have no Regard for that which is the most invaluable of all Things. And in either Case, the Reputation of their Religion will greatly suffer.

2: 102

At the Time of writing this, casting my Eyes upon the *Public Paper* of the Day, I was struck with the following Paragraph, said to be an Answer from the King of *Poland* to the Empress of *Russia*, who had interposed with that Monarch, in Behalf of his Protestant Subjects. “ I have not forgot the
 “ Obligations I am under to the Empress of Russia, among the Means which God Almighty
 “ made Use of to raise me to the Throne: but
 “ when I came to it, I promised the exact Observation of my Religion throughout my Kingdom.
 “ If I was weak enough to abandon it, my Life
 “ and my Throne would be exposed to the just
 “ Resentment of my Subjects. I am threatened
 “ with forcible Means to oblige me to do what is
 “ asked of me, which would reduce me to an
 “ Extremity equally unhappy. I perceive some
 “ Danger in whatever Resolution I may take; but
 “ I had rather be exposed to such as my *Duty and*
 “ *Honour* induce me to make Choice of; and from
 “ this Time I join with my Country in Defence of
 “ our holy Religion.”

On the Supposition, that the Proposals, made by her Russian Majesty to the King of Poland, were believed to be inconsistent with the Safety of the national Religion, there is Something so sensible, spirited and open in this Declaration, that every candid and consistent Protestant must applaud it,

at

at the same Time that he condemns the established Religion of Poland. Popery is a gross Corruption of the Christian Religion, and it has been wrought up to its present State, by the Application and Policy of many Ages. It presents to us, not the amiable and undefiled Religion of the Gospel, but under the Name of it, an intolerant System, compounded of Superstition, Absurdity, and I know not what; and it manifestly appears to be the general Interest of Mankind, to endeavour, in the Use of all proper and fair Means, to reform it. But although this appears to be so evident to Protestants, there are undoubtedly others, to whom it does not appear at all, and who believe the contrary.

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VIII.

As the King of Poland has solemnly bound himself by Oath, to maintain and defend the Popish Religion, we must charitably suppose that he believes it to be true. And as he believes it to be true, and has sworn to maintain it, he cannot give it up, he cannot neglect it, without betraying his *Duty and Honour*, in the Opinion of all reasonable and unprejudiced Persons. If therefore the Dissenters and others, who are sensible of the Absurdities and Corruptions of the Popish Religion, cannot but commend this firm Adherence to it in his Polish Majesty, so long as he believes it to be the true Religion; surely they must at least equally commend the like Conduct, with Regard to the national Religion, in Protestant Princes---more especially, when the Security of the established Religion, and a Toleration of those who peaceably dissent from it, are allowed to be consistent.

In the same Public Paper we are told, that the Courts of *London, Berlin and Copenhagen*, have agreed to assist and co-operate with the Russian Empress, in Favour of the Protestants in Poland. It
must

SECT. VIII. must give Pleasure to every considerate Protestant, to hear of so generous an Effort to be made, provided it be made properly, in Behalf of the reformed Religion; and we cannot but earnestly wish it Success. But could it be conceived, that those Powers who are thus active for the Protestant Interest in foreign Countries, would neglect to encourage it in their own proper Dominions, their Zeal for it abroad would be esteemed but little better than political Grimace. And on this Principle our English Dissenters would have a much better Opinion of the Church of England, and of our Superiors who are Members of it, if, while they warmly interest themselves in Favour of Protestantism in Poland, they do not inconsistently neglect, what they profess to esteem the purest Species of it, in our own Colonies. A true Regard for the Protestant Religion is not confined to particular Places: it will produce vigorous Endeavours to improve and secure it, and to render it as respectable as we can, in all Places; and especially in those Places, wherewith we are most closely connected, and wherein our Power and Influence are greatest.

SECTION IX.

That the Episcopate proposed cannot hurt the Dissenters, and is free from all reasonable Objections.

SHOULD it be pretended, that what appears SECT. IX.
to be so reasonable in itself as an American ans: 104
Episcopate, and so becoming the Honour and Character of the British Nation to grant, would be productive of much Clamour and Discontent in the Colonies, and, on that Account, that sound Policy forbids it; it would be an ill-grounded Assertion. Def: 233
Asg: the app

It may deserve Consideration, whether *any* Uneasiness that can be imagined, so destitute of a proper Foundation to support it, that can arise from the Prospect of Bishops in America, sent only to take Care of the Church, in the Manner explained, can in Reason and Policy justify the Refusal of what is so essentially needed. Every reasonable Objection of others ought to be considered; but those which are evidently perverse and unreasonable, especially after due Care has been taken to make that Unreasonableness and Perverseness appear, deserve not to be regarded---much less to be regarded in such a Manner, as to sacrifice thereto the Interest and very Being of the Church of England in America. But if the Uneasiness of Americans be of such Consequence, why the Uneasiness of the Members and Friends of the Church, so justly founded in Case of a Refusal, deserves not to be considered, as much as the Uneasiness of its Enemies without any Foundation, will be difficult to shew.

Should

SECT. IX. Should it be said, which I conceive is the only Thing that can be said to the Purpose, that Discontent in the Minds of Churchmen has not that dangerous Tendency with Respect to the Government, which there is Reason to apprehend of it in the Minds of others: *whether*, and *how far* this is true, I will not undertake to determine. But this may truly and properly be said, that so long as we are governed by the Principles of the Church of England, no Hardships or Trials which we are doomed to undergo, will ever occasion just Suspicions of our Fidelity and Loyalty. But then, ought our inflexible Loyalty and political Integrity to be thought, in such a Case, a sufficient Reason for our being denied the common Rights of British Subjects, and the most sacred Rights of Conscience? We humbly apply to our Superiors---we call even upon our Enemies---we appeal to the World---for a Decision of this Point.

These Things have been hinted as worthy of Consideration, even on the Supposition that sending Bishops to America could be really attended with Discontent and Uneasiness in Dissenters and others. But of any considerable Discontent or Uneasiness, there is no Reason to be apprehensive. Whatever Notions the Dissenters in this Country may have formerly entertained, concerning the Church; yet of late Years they have greatly come off from their Prejudices, and Sentiments of Candour, Charity and Moderation have visibly taken Place. And, excepting here and there a hot-headed Writer, or a pragmatical Enthusiast, some of whom are to be found in all Communions, who expect to find their Account in raising a Combustion and being noisy, we would hope of the Dissenters in America, that they bear no Ill-Will to the Church, and desire
nothing

nothing more than Security in the Enjoyment of their present Advantages. SECT.
IX.

Indeed in the Time of the late Disturbances occasioned by the *Stamp-Act*, it was asserted in some of the *London Papers*, that the Fear of Bishops being sent into America, was the principal Cause of that Uneasiness and Clamour, which raised such a Flame in this Country. Every one here knew the Assertion to be a vile and malicious Representation of the Case; and whoever could believe it to be true, must have previously conceived of the Americans, as being of all Creatures the most wretchedly stupid. The Discontent of that Time, arose altogether from another Quarter. It was by no Means peculiar to the Rejecters of Episcopacy, nor had any Relation to it; but proceeded from what the Americans generally esteemed, and complained of, as an *unconstitutional oppressive Act*. I appeal to all the Remonstrances of those unhappy Times---to all that was published here, either in Pamphlets or periodical Papers, whether the Fear of an Episcopate was *once* assigned as a Reason for the public Uneasiness. And I appeal to every American, whether there now is, or ever has been any considerable Noise or public Clamour on this Account. For myself, I can truly declare, that I have not heard of any, nor do I foresee any.

Of the Inhabitants of this Country, a full third Part belong to the Church, and a considerable Proportion of others are professed Episcopalians; and none of these can be supposed consistently to have an Aversion to Bishops. Of the English Dissenters, a very large and respectable Body are the People called *Quakers*; who entertain a particular Friendship and Respect for the Church of England, and have given many substantial Proofs of it.

SECT. IX. The Affair of Bishops has been mentioned and explained to many of them, and they appear to have no Disposition to be jealous or uneasy on Account of their coming.

And as to Dissenters of other Denominations, the Subject has been proposed to some of the most sensible of them, who have, with great Candour, confessed, that as such an Episcopate as has been requested, could have no ill Effect upon any, they had no Objections to offer. Nay some have even been so generous, as to endeavour to undeceive their more ignorant and illiberal Brethren, if the Author of these Papers has not been misinformed. And even amongst the most prejudiced, it is hoped that but few can be found, who would not think themselves injured by any Suspicions of their having such an Antipathy to Bishops, that they cannot endure to breathe the same Air, or to live in the same Country, with them. Time perhaps was when this might be truly said of some of them; but the present Age has, in this Respect, mended greatly on all Sides, in this, as well as in the Mother-Country.

The Dissenters in England find that they can live happily with Bishops, even where their Jurisdiction is complete---where it extends to all Persons---and where it is supported by all the Strength of the civil Power. The English Bishops have, for a long Course of Years, exercised their Authority with so much Mildness, Tenderness and Moderation, as scarcely to have afforded an Instance of reasonable Complaint, especially to Dissenters; and many of the latter have been so generous as to confess it. The late Dr. *George Benson*, a very learned Dissenter, did not scruple to make the following Declaration. “ The Church of England,
“ with

“ with its present Candour, Spirit of Toleration
 “ and Charity, appears to me, to be the best Esta-
 “ blishment on the Face of the Earth *.”

SECT.
IX.

The Authors of the *Monthly Review*, than whom none can be warmer Advocates for every Species of religious Liberty and Indulgence, say, with particular Reference to our very Subject :
 “ Whatever formidable Ideas of Episcopacy, those
 “ Dissenters that fled into America, might carry
 “ along with them, and transmit to their Posterity,
 “ we can safely aver, that Episcopal Power, gran-
 “ ting that it was oppressive formerly, is not so
 “ now : and that Dissenters at Home have no
 “ Reason to conceive any Terror of it †.” If then the Dissenters in England, who live under the immediate Jurisdiction and Government of an Episcopate, find no Reason to complain or “ to conceive
 “ any Terror of it ;” surely in America they cannot have Reason to be terrified at the Prospect of the same Episcopate—especially as they will not be under the Jurisdiction and Government thereof in any Respect.

As all Power is liable to be abused, and some Defects must be expected in the best-regulated Government in this World, whether Ecclesiastical or Civil ; it is not denied but there have been formerly some Instances, wherein the Power of our Bishops has been strained too high. But these may be considered rather as the Fault of the Times, in which neither the natural Rights of Men, nor the religious Rights of Christians, were so well defined and understood, as in the present Age. And even *then*, the Spirit of the Church of England like
 that

* In his *Life of Jesus Christ*, as quoted by the *Monthly Reviewers*.
 † Vol. XXX. Page 285.

SECT. that of the Gospel, was more “ peaceable, gentle
IX. “ and easy to be entreated,” than that of any other national Church; and the English Bishops, to whom it was greatly owing, were treated with particular Respect on that Account. In what Light the most eminent Reformers and foreign Protestants have always considered them and the English Prelacy, may be seen in *The French Church’s Apology for the Church of England* *, to which I must refer those who are desirous of particular Information.

In the mean Time, I beg Leave to produce two short Extracts from that Work. The first shall be from a Declaration of the celebrated *Peter du Moulin*, an eminent Professor of the French Church in the Beginning of the last Century, in the following Words: “ I know that under Pretence “ that the Church of England hath another Form “ of Discipline than ours is, our Adversaries (the “ Papists) charge us that our Religion is divers. “ But Experience confuteth this Accusation.--- “ The most excellent Servants of God in our “ Churches, *Peter Martyr, Calvin, Zanchius, Beza,* “ &c. have often written Letters full of Respect “ and Amity to the Prelates of England.---Our “ Adversaries unjustly accuse us to be Enemies “ of the Episcopal Order.” The other Extract shall be from the Words of *Calvin* himself. “ Give “ us such a Hierarchy (says he) in which *Bishops* “ *preside*, who are subject to Christ and to him “ alone (not to the Pope) as their only Head; “ and then I will own no Curse too bad for him “ that shall not pay the utmost Respect and Obe- “ *bedience* to such an Hierarchy as that.” And what *Calvin* says in general of such an Hierarchy
as

* *Bingham’s Works*, Folio Edition, Vol. II.

as ours, *Beza* and the most illustrious foreign Protestants have particularly applied to the Church of England. SECT. IX.

If then *Calvin* and the most celebrated foreign Protestants, were of Opinion, *in former Times*, that the Dissenters in England ought peaceably to *submit* to the Government of our Bishops : surely the Dissenters in America *now*, when the English Episcopal Government is so much milder than heretofore, will not oppose the very Existence of Bishops in the same Country with themselves—especially as no Obedience or Submission at all from them is required or expected. But, as was said before, I take not this to be the present Disposition of Dissenters in America, and believe that they would resent the Imputation of it as a gross Affront. They have acquired the same liberal Turn in their Sentiments and Manners, with the Dissenters at Home ; and provided there be no Invasion of their Privileges and Rights, they can live as quietly and peaceably with their Neighbours, although differing in Principles, and even with Bishops, as their Brethren can in any other Part of the World.

Some of them indeed formerly have had an Aversion to the Idea of Bishops in America, on the Supposition that they must become subject to their Authority. But the Plan which is now fixed, must effectually obviate all their Objections and dissipate their Fears. As the Bishops proposed will have no Power over them, or Concern with them, there can be nothing to alarm them. Our Ordinations cannot hurt them ; any more than *their* Ordinations can injure us. They can have no more Reason to complain of Confirmation, or of any other Episcopal Office performed in our Churches by Bishops, than they now have to complain, that
Preach-

SECT. IX. Preaching and the common Administration of the Sacraments are practiced in them by Presbyters. And as to such Discipline and Government as is intended to be exercised under an Episcopate, they will have no Reasons to be dissatisfied therewith; any more than we now have to be dissatisfied with the Discipline exercised by them—but on the other Hand, they will have many Reasons to be pleased with it.

There are several Things in the Church of England in America, owing to the Want of a proper Superintendency and Government, with which they say they are offended; and the Removal of Offences will naturally give them Pleasure. Sometimes they have been grieved, at seeing the ill Behaviour of a Clergyman in the Orders of our Church; but by the Settlement of American Bishops, a Remedy will be provided for this Disorder. Sometimes they have lamented, that the Bishops at Home, and *the Society for the Propagation of the Gospel*, have been imposed upon by false Accounts transmitted from hence by our American Clergy, (whether with or without just and sufficient Reasons, I will not stop to enquire); but under an Episcopate, they must be sensible that there can be no Opportunity for any gross Impositions of this Nature. Sometimes, again, Complaints have been made, that, in Consequence of this false Information, Missions have been erected in improper Places, and the Society's Bounty has been misapplied; but of all such Cases Bishops in this Country will be competent Judges, and no Perversion or Abuse of the Society's Favours will be suffered to continue. Some of them have signified that it would give them the utmost Pleasure, to see more vigorous Efforts made by *the Society*, for propagating the Gospel amongst the Heathens

Heathens on our Borders : This Pleasure the Society intends to afford them, as soon as Bishops shall be settled in America, without which this important Work cannot be conducted properly—and this is one Reason why an Episcopate has been so earnestly requested. I might instance in many other Particulars to the same Purpose, but these are sufficient to shew, that an American Episcopate will probably produce many Effects that will be agreeable to the Dissenters. And as the Laws of Christian Charity and Benevolence oblige them to desire it, for our Sake ; so they may be supposed, very consistently, to desire it also for their own.

If our American Bishops are to have no Authority over Dissenters, nor indeed to exercise Discipline over our own People, the Clergy excepted ; then the frightful Objection of *Spiritual Courts* intirely vanishes. For if no Authority of this Kind will be claimed or exercised by them, we may be sure that no Courts will be erected for the Exercise of it.

What Foundation there is for Complaint of the Spiritual Courts in England, I know not. Perhaps they may have used too great Severity in some particular Instances. But this Complaint is not unfrequently made, of our common Courts of Justice. Cruelty and Severity is by no Means the Character of the English Bishops, nor is it connected with the Exercise of their Authority, more than with that of the civil Magistrate : and in all Courts, whether Ecclesiastical or others, where an Injury is suffered, the Laws of England have provided a Remedy.

If some of the Laws which relate to these Courts, are imagined to bear hard upon British Liberty,
this,

SECT. IX. this, by the Way, is not necessarily to be considered as the Fault of the Bishops—it ought to be charged to the Account of the Legislature in general, and not of a particular Branch of it. But be this as it may, it is probable that these, and all other Ecclesiastical Laws, as well as our Liturgy and public Offices, and our Translation of the Bible, will be reviewed, as soon as it shall be thought that there is good Sense and Candour enough in the Body of the Nation to admit of it.

Some undoubtedly blame these Courts, because they find themselves punished therein for Actions, of which other Courts at present take no Cognizance. But such Persons do not consider, that if Spiritual Courts were abolished, those Actions which are prosecuted and brought to Trial there only, would many of them be made punishable in other Courts, as they were before the *Norman Conquest*; since they are esteemed by the Legislature of the Nation to be inconsistent with the public Happiness.

Upon the Whole, I may venture to assert, that the Spiritual Courts at Home, with all their Defects, are an Advantage to the Public; and that the Annihilation of them would be no Benefit to those Individuals, who make the loudest Complaints of them. But whether they are useful or hurtful, and whether the Aversion to them in this Country be rightly founded or not; as it is certain that they will never be established here, they cannot with Propriety be made an Objection against an Episcopate.

S E C T I O N X.

The Case of Tithes distinctly examined, and the Apprehension of being forced to pay them in this Country, proved to be intirely groundless.

AS to *Tithes*, of which many Americans have had formidable Apprehensions, there could be no Reason to fear the Payment of them here, even should the Authority of our Bishops be as full and extensive as it is in England; and it is owing altogether to Ignorance and Misapprehension, that People here have ever given themselves Uneasiness on that Account. As perhaps no Prejudice has taken deeper Root or extended wider in America than this, and as it still continues to prevail in the Minds of many well-meaning but mistaken People; some Pains taken to undeceive them, and to place this Subject in its true Light, will not be condemned by the friendly Reader.

*Ans. 191.
Def. 244.*

Tithes cannot be demanded by Bishops in this Country, because there are none belonging to the Church: they are demanded in England, only because they are due to the Church. They are due to the Church there, because they have been freely given to it, by the ancient Proprietors of the Lands; and the Laws relating to them do not convey them to the Church, but make them recoverable as its Property, to which it had a previous and compleat Right. This Right was vested in the Church by King *Ethelwulph*, with the Consent of his Barons, in the Year 854. At this Time all the Lands in England were properly the Kings *Demefne*, and he

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had

SECT. had as good a Right to dispose of any Part of them
 X. in this Manner, as any Proprietor or Owner of
 Lands in this Country has, to dispose of them to
 such Persons and for such Purposes as he thinks
 proper. Sir *Edward Coke*, in his Comment upon
Littleton's Tenures *, says : “ It appeareth by the
 “ Laws and Ordinances of ancient Kings, and espe-
 “ cially of King *Alfred*, that the first King of this
 “ Realm had all the Lands of England in *Demesne*,
 “ and *les grands Manours* and Royalties they refer-
 “ ved to themselves, and with the Remnant they
 “ for the Defence of the Realm enfeoffed the Ba-
 “ rons of the Realm with such Jurisdiction as the
 “ Court Baron now hath.”

The very Charter, by which this Conveyance was made, is extant, we are told, in the old Abbot *Ingulph*, in *Matthew of Westminster*, and the *Leiger Book* of the Abbey of *Abingdon*. This Charter was solemnly offered by the King on the Altar at *Winchester*, in the Presence of his Bishops and Barons, and of *Beored* and *Edmund*, the Two tributary Princes of *Mercia* and the *East-Angles*, by whom it was also signed ; it was *accepted* by the Bishops in Behalf of the Church, and immediately *published* throughout all the Parishes in England. The Charter, as translated by *Collier*, is in the following Words :

“ I *Ethelwulph*, by the Grace of God, King of
 “ the *West-Saxons*, with the Advice of the Bishops,
 “ Earls, and all the Persons of Condition in my
 “ Dominions, Have, for the Health of my Soul,
 “ the Good of my People, and the Prosperity of
 “ my Kingdom, fixed upon a prudent and ser-
 “ viceable Resolution of granting the Tenth Part
 “ of

* As quoted by Dr. *Heylin*.

“ of the Lands throughout our whole Kingdom to
 “ the holy Churches and Ministers of Religion,
 “ officiating and settled in them, to be perpetually
 “ enjoyed by them, with all the Advantages of a
 “ Free Tenure and Estate. It being likewise our
 “ Will and Pleasure, that this unalterable and in-
 “ defeasible Grant shall for ever remain discharged
 “ from all Service due to the Crown, and all other
 “ Incumbrances incident to *Lay-Fees*: which Grant
 “ has been made by us in Honour of our Lord
 “ Jesus Christ, the Blessed Virgin, and all Saints;
 “ and out of Regard to the Paschal Solemnity, and
 “ that God Almighty might vouchsafe his Blessing
 “ upon us and our Posterity. Signed Anno 854,
 “ *Indiction* the Second, at the Feast of Easter †.”

Afterwards, when a Distribution was made of the Lands to the *Barons* for the Defence of the Kingdom, they received them under this Incumbrance; and by Conveyance and Descent they have come down into the Hands of their present Possessors, thus incumbered, *i. e.* Nine Parts as private Property, and the Tenth Part as, through all Changes, belonging to the Church. When therefore the Tithe is paid to the Church, the Church only receives its own, and what never did, nor can rightfully, belong to the Person who pays it.

To make the Nature of Tithes appear plainer if possible, let us consider them in their most simple and original State, before any Alteration was introduced by *Impropriations*, *Modus's*, &c. And here let us suppose two Estates of equal Value, each to be really worth One Thousand Pounds, but one free from Tithes, the other titheable. If these two Estates were to be sold, the Price of the first would be its full

SECT. full Value One Thousand Pounds, while that of
 X. the other would be abated, in Proportion to this Incumbrance. Or supposing these two Estates to be *leased* at an annual Rent; in this Case, if the former is rented at Fifty Pounds per Annum, the latter will be rated at Forty-five Pounds only, to be paid to the Landlord, the remaining Tenth Part being due and payable to the Church.

From these supposed Cases the Nature of Tithes plainly appears; and it also appears, that none have Reason to complain of the Hardship of paying them, any more than of paying Rent to the Landlord—or than he who receives Money belonging to the Church, can justly complain of being accountable for the Use of it. For as the Tenth Part of the Produce of the Land, in this latter Case, belongs to the Church, the Landlord never purchased it, and consequently he has no Right to receive it from the Tenant. If the Tenant pays Five Pounds in Tithes to the Church, he pays but Forty-five to the Landlord, in all Fifty Pounds; whereas, if he paid no Tithes, he would be obliged to pay the same Sum of Fifty Pounds to the Landlord. If Tithes were exactly paid in the Manner here stated, neither Party would be injured in their Rights; the Church would receive Nothing but its own from the Land-Holder, nor the Land-Holder from the Church, and neither in this Case would be injured or benefited.

Although the State of Tithes in England is now become more complex and intricate than is here stated, owing to many Causes, which it is not my present Business to assign; yet their true Foundation and Original has been explained, from whence the general Nature of them, which continues the same, may be easily understood. And it evidently follows

follows from what has been said, that so far as the Church is supported in England by Tithes, especially by *Predial* Tithes, it is supported without any Expence to the Inhabitants.

SECT.
X.

Some may imagine that the Tithes of most Parishes in England must amount to an enormous Sum, and that such exorbitant Wealth must have a general bad Effect upon the Clergy. Whether this be so or not, is, I confess, not immediately to my present Purpose to consider. And yet, since I have entered upon the Subject, I would willingly, if possible, remove every Prejudice and Mistake concerning it, which have been conceived in the Minds of Americans. Every Prejudice relating to this Subject, contributes Something to that Aversion to Bishops, which many are possessed of. The candid Reader will therefore excuse my taking Notice, even of such Prejudices as these, as not altogether impertinent to my general Design.

In what Manner Wealth has a natural Tendency to affect the Clergy, may be concluded from this common Assertion, sometimes made with a friendly Intention, but perhaps more frequently with a malicious one, but which is strictly and literally true, that *the Clergy are but Men*. For this will directly lead us to infer, that Wealth will operate upon them, much in the same Manner that it does upon Men in general. Upon some it will have a bad Effect, and upon others a good one, according to the prevailing Disposition and Character of each Person respectively. But as it is hoped that, in Proportion to their Numbers, there is more true Piety and Virtue to be found amongst them, than in any other Order of Men; so it will be expected, that their Wealth is proportionably employed to better Purpose. And, to say nothing of what has
been

SECT. been bestowed in *private* Charity, if we take a View
 X. of all the public Institutions in the Kingdom, such as Colleges, Hospitals and charitable Societies; the Friends of the Clergy will have the Pleasure to find, that none have been more forward than they, in affording all useful and charitable Assistance to their Fellow-Creatures.

As to the other Part of the Suggestion, concerning the Amount of Tithes; it is acknowledged, that if they were at this Day paid according to the original Grant of them, they would, in most Parishes, produce a large Revenue to the Church. But under the present Customs and Regulations, I believe that there is not a Parish in England that pays a full Tithe, agreeably to the Intention of the Donors, in such a Manner that the Incumbent receives Five Pounds out of every Fifty Pounds produced by the Parish: But of this there is no Complaint, with Regard to those Parishes, where the Clergy are still provided for sufficiently; and it is confessed that there are such in the Kingdom. But the Number of them is very small, when compared with that of the Livings that fall short of it.

An Author of Reputation says: “ It is well
 “ known that there are in *England* and *Wales* about
 “ Three Thousand parochial Cures, none of which
 “ exceed the yearly Value of Thirty Pounds a
 “ Year, Two Thousand of which are not above
 “ Twenty Pounds a Year a piece, and a Thousand
 “ of those not above Twelve Pounds a Year. I,
 “ (says he) now Minister to a Congregation of
 “ about Twelve Hundred People, in the dearest
 “ Part of *England*, and almost daily am employed
 “ in the Business of the Cure, and yet have not
 “ Fifty Pounds per Annum certain, of which the
 “ Tithes are about Thirteen Pounds *per Annum*,
 “ and

“ and the Glebe about Twelve Pounds *.” Now can it be imagined that the Tithes are fully paid in any of these Parishes, I mean that the Tenth Part of the yearly Value of the Lands in the Parish, is paid to the Incumbent? A landed Estate of Three Hundred Pounds per Annum is esteemed but moderate in any Part of England; and yet the compleat Tithe of such an Estate is more, than all the Tithes that are actually paid in the largest of Three Thousand Parishes—as the proper Tithe of an Estate of but One Hundred and Twenty Pounds per Annum, is equal to the Tithes received by the Incumbent, in a Thousand Parishes.

The Author mentions his own particular Case, wherein he cannot mistake. His Cure, I suppose, he meant *Margate* in *Kent*, contained about Twelve Hundred People, which cannot be computed at less than Two Hundred Families, and his Tithes amounted to about Thirteen Pounds per Annum, *i. e.* not to One Shilling and Four Pence to a Family on an Average, which is but the Tenth Part of Thirteen Shillings and Four Pence.

From this Representation, is it possible not to see, that the Church at Home has suffered a prodigious Depredation of its Property? And that, in the Case of Tithes, there are indeed the greatest Reasons for Complaint—but not on the Side of those who pay, but of those who receive them? And yet, not satisfied with the Injuries that are past, some, it is said, still pay with Reluctance the poor Pittance that is left! But, as has been observed, Men might as justly refuse to pay the Rent that is due to their Landlords, or any just Debts whatever. For what is saved from the full Payment

* *Lewis's Examination of the Rights, &c.* Page 522.

SECT. X. ment of Tithes, where they are due, by any Arts or Evasions, is only so much gained by the Plunder of the Church, already greatly distressed in many Parishes: a Species of Injustice which has the true Nature of *Sacrilege*, and is as highly criminal under the Gospel, and even the Law of Nature, as it ever was under the Law of Moses.

Let us now return, and proceed to the Application of what has been said on the Subject of Tithes, to the Case of America. If any Person in America has given to the Church the Tithes of his Estate, as possibly some may have done, although I have never heard of such an Instance; the Church has unquestionably a Right to receive it, whether we have Bishops or not. If any have given less or more than this Proportion, as some have; the Church has equally the same Right to receive it—the Right being not founded on the Circumstance of its being precisely a *Tenth* Part, but on the free Gift and Conveyance of the legal Proprietor. Whatever has been given or conveyed to the Church, the Church has a Right to demand; whatever has not been given or conveyed to the Church, belongs not to the Church, nor can it be claimed as its Property.

The Case of Societies, whether Ecclesiastical or Civil, is exactly the same, in Regard to the Acquisition of Property, with that of Individuals. Neither of them can obtain a Right to the Property of others, without the free Consent or Conveyance of the true Proprietors. These Principles are evidently and necessarily founded on the Law of Nature, and no Power, either divine or human, can reverse them. Can any then be so weak as to fear, that the Arrival of Bishops in America, will immediately cause the Nature and Relation of Things

to be changed? The Residence and Power of more than Twenty Bishops in England have no general Effect upon private Property; and we may be very certain, that the Residence of one or two Bishops in this, which is a much larger Country, without any Power of a temporal Nature, will not affect it. In this Respect, at least, our American Bishops will be like the Bishops of the primitive Church; they will content themselves with such a Reception as they can obtain fairly, and claim no Perquisites, but such as shall be freely granted them.

But although it is evident, that Tithes, in the present State of Things, cannot be claimed in this Country, and that Bishops cannot make any Change in the Nature of Property; yet some may go on to object, that the Laws of England relating to Tithes, will take Place in America, under an Episcopate. I answer: those Laws unless they are now binding in America, or have some enacting Clause to make them to be of Force here as soon as we shall have Bishops, neither of which will be pretended by the Objectors, can no more operate in this Country under an Episcopate, than without one. They can never have any Effect here, until an Act of Parliament shall be made to extend them to us. And it is absurd to suppose, that such an Act will be made; because all that it could effect, is sufficiently provided for already, by those Laws which are universally allowed to be in Force in America.

For, as has been before shewn, the Laws which relate to Tithes in England, only enable the Church to recover them as its lawful and equitable Property, but do not make them its Property. There are many Estates in England, which, notwithstanding those Laws, pay no Tithes at all. This, in particular, is the Case of most of the Abbey-

SECT. X. Lands which were vested in the Crown, in the Reign of *Henry VIII.* on the Diffolution of the Monasteries. If then the Laws in Question make not Estates titheable in England, a Person of the lowest Capacity can draw the Consequence, that they can make none so here.

SECTION XI.

Farther Suspensions and Objections obviated, and the Subject concluded.

BUT it may be inquired, whether *new* Laws will not be made, in Case of an American Episcopate, to subject us to the Payment of Tithes? But of this there can be no more Reason to be apprehensive, than if Bishops were not to be sent hither. Tithes are not paid in England to Bishops, but to the Incumbents of Parishes; and the Clergy in this Country will have no greater Need of Tithes after the Arrival of Bishops, than they now have, and have had always. In several Provinces on this Continent, the Clergy are regularly and well supported: and in the others, we have no Prospect but still to depend, in a great Measure, upon the Charity of our Benefactors at Home, until God shall either enable or dispose our Friends in this Country to do more for us.

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Ans: 192.
Def: 147

But as Ignorance is ever suspicious, it may farther be asked, Shall we not be *taxed* in this Country for the Support of Bishops, if any shall be appointed? I answer, Not at all. But should a general Tax be laid upon the Country, and thereby a Sum be raised sufficient for the Purpose: and even supposing we should have three Bishops on the Continent, which are the most that have been mentioned; yet I believe such a Tax would not amount to more than Four Pence in One Hundred Pounds. And this would be no mighty Hardship upon the Country. He that could think much of giving the

Six

SECT. XI. Six Thousandth Part of his Income to any Use, which the Legislature of his Country should assign, deserves not to be considered in the Light of a good Subject, or Member of Society.

But no such Tax is intended, nor, I trust, will be wanted. It has been proposed from the very Beginning, that the American Bishops should be supported without any Expence to this Country. A Fund accordingly has been established, for this particular Purpose, for more than half a Century past, under the Influence and Direction of *the Society for the Propagation of the Gospel*; and many worthy Persons have contributed generously and largely to the Increase of it. I can recollect as I am writing, the following Instances: Archbishop *Tennison*, who has been dead upwards of Fifty Years, bequeathed to it One Thousand Pounds Sterling; Sir *Jonathan Trelawney*, near the same Time, another Thousand Pounds; the Lady *Elizabeth Hastings*, Five Hundred Pounds; Bishop *Butler*, Five Hundred Pounds; Bishop *Benson*, Two Hundred Pounds; Bishop *Osbaldeston*, Five Hundred Pounds; and Mr. *Fisher*, One Thousand Pounds. These, and all other Sums which the Society have received for this Use, were put into the public Funds as soon as paid into their Hands, and have been accumulating ever since, excepting what they expended at *Burlington*, in the Manner that has been mentioned. If this Stock is not sufficient for the Support of a proper Episcopate in America, I imagine the Difficulty in making it sufficient, will not be great. For, as many have given liberally on the *remote Prospect* of its being needed, it is not to be doubted but Benefactors will be raised up, when Assistance shall be called for by a *present Necessity*.

Another

Another Objection has been made by some Persons, to the following Purport; That if Bishops are once settled in America, although in the Manner we now propose, there will probably be an Augmentation of their Power, as soon as Circumstances will admit of it: and what is easy and inoffensive in its Beginning, may become burthensome and oppressive in its End. But at this Rate there can be no End of objecting. For if every *possible* ill Effect of a Thing, although confessedly proper in itself and harmless in its *natural Tendency*, may be made an Argument against it, there is nothing that can escape. Arguments of this Sort may be as fairly and properly alledged—against a religious Toleration, which is now generally esteemed by Protestants, to be a natural Right of Men, and a very important one of Christians—against admitting those who dissent from the national Religion to any Degree of civil or military Power, to which, indeed, they have no natural Right—against allowing the common People the Use of the Holy Scriptures, or the Liberty of examining any Points of Religion or Government—against suffering any to receive a learned Education, &c. for none can tell what ill Consequences and Abuses may follow, in some future Period, from these Concessions and Indulgences. The Truth is, Men are not to be terrified or influenced by Fears of such Consequences as are barely *possible*; but to consider what is reasonable and proper in itself, and what Effects will *probably* and *naturally* follow.

That an American Episcopate is reasonable and proper in itself, and that such an Episcopate as is now proposed has a natural Tendency to produce no ill Consequences, has, I trust, been sufficiently proved.

SECT. proved. There is not the least Prospect at present,
IX. that Bishops in this Country will acquire any Influence or Power, but what shall arise from a general Opinion of their Abilities and Integrity, and a Conviction of their Usefulness; and of this, no Persons need dread the Consequences. But should the Government see fit hereafter to invest them with some Degree of civil Power worthy of their Acceptance, which it is impossible to say they will not, although there is no Appearance that they ever will; yet as no new Powers will be created in Favour of Bishops, it is inconceivable that any would thereby be injured. All that the Happiness and Safety of the Public require, is, that the legislative and executive Power be placed in the Hands of such Persons, as are possessed of the greatest Abilities, Integrity and Prudence: and it is hoped that our Bishops will always be thought to deserve this Character.

To explain in what Manner civil Power, if vested in American Bishops, would be most likely to operate, I beg Leave to put the following plain and familiar Case. Let us suppose a Clergyman in this Country, of any Denomination, made a *Justice of the Peace*, or a *Judge of the Quorum*: Would the Persons who are immediately concerned in his Proceedings, be otherwise affected, than if he was a meer Layman? It cannot be pretended. Whether it would be proper to give such a Commission to any of the Clergy, is another Point. In most Parts of this Country there can now be no Occasion for it; and where it is not evidently necessary for the Good of the Public, I know that some of the Clergy would refuse it, and I believe there are but very few that would desire it. If then it could be of no great Consequence to the Public

or to Individuals, whether a Justice of the Peace be a Clergyman or a Layman, supposing their Abilities and personal Characters to be equal; so, if Bishops should be invested with a proportionable Degree of civil Authority, neither would there be any great Reasons for Complaint. But after all, nothing of this Kind is at present foreseen or intended; and it is absolutely determined that no Powers shall be given them, that can interfere with the civil or religious Rights of any.

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But there is no Occasion for dwelling on Particulars of this Nature. The real and only Plan on which it is agreed to settle Bishops in America, when his Majesty shall see fit to appoint them, has been fairly stated and explained in the preceeding Pages. This Plan is now proposed to the Public, to see whether any reasonable Objections can be offered against it. But whatever may be objected against any different Plan, is not to the Purpose. The Friends of the Church are desirous to know, what can be said or suggested against an American Episcopate, in the Form wherein it is proposed to settle it; and they who have any Thing to offer, are requested to confine themselves to this particular Point: For to object against Bishops in this Country, under a Form wherein it is determined not to settle them, is as foreign to the Purpose, as to object against the Authority of the Archbishop of *Gnesna*, or the Pope of *Rome*.

I have now taken Notice of all the Objections that have been made against sending Bishops to America, so far as they have come to my Knowledge; and it must be left to the Reader to judge, whether, with Regard to the Episcopate in Question, they are not unreasonable and groundless. It is indeed possible that other Objections may have been

SECT. XI. been offered, or may be hereafter suggested, against American Bishops; but I am persuaded that upon Examination they will generally be found to be Proofs, rather of the Dexterity or Ill-Will of the Inventors, than of the real Fears and Uneasiness of the Inhabitants. Artful Men may raise Objections and Difficulties in the plainest Cases, and can make any Thing an Argument against any Thing, in a Way that shall appear plausible, to those who are unacquainted with the Legerdemain of Cavilers and Sophists. But whoever employs his Talents in this Exercise, is as unworthy of the public Attention, as the Child that engages in Crambo or Push-Pin.

Thus, having represented the Distress the Church of England in America is under, for Want of an Episcopate—having attempted to prove, by various Arguments and Considerations, the Propriety and Fitness and Necessity of relieving it, and of allowing it the same Advantages which are granted to all other Denominations of Christians in his Majesty's American Dominions—and having explained the Nature and Extent of that Authority with which our Bishops will be invested, when it shall be thought proper to send them, and shewn that such an Appointment can produce no Harm to the Dissenters, nor afford just grounds of Uneasiness or Complaint to any; I must now hasten to a Conclusion, submitting what has been offered to the Judgment of the Reader. Nothing has been asserted, in the Course of this Work, but what the Author believes, upon good Evidence, to be true; no Argument has been advanced, but with a full Persuasion of its being pertinent and conclusive. He looks upon the Subject to be of the utmost
 Impor-

Importance; and he has no Disposition to trifle with it, or with the Public to which he appeals. SECT. XI.

If these Papers should have the Honour of coming into the Hands of any of those Persons; from whose Power or Influence an American Episcopate is in any Measure expected; the Author humbly begs, that the Cause which he has undertaken to plead, may not suffer, in their Estimation, from the Unskilfulness of its present Advocate. Although he greatly distrusts his own Management, he has no Diffidence of the Cause itself. He believes it to be the Cause of Truth, of Justice, and of Christianity, and as such he most respectfully and submissively recommends it, imploring their Attention to so extraordinary and important a Case, as that of the Church of England in America.

It need not be repeated, that unless Bishops should be speedily sent us, we can foresee nothing but the Ruin of the Church in this Country. It need not be suggested, that such an Event is too much to be hazarded, when no Good can be expected to arise from such a Risque, and much Evil will probably follow it—Evil, which it is the unquestionable Duty of those to prevent, who are intrusted with the Interests of the Nation. The Church of England here, is so inseparably connected with the Church at Home, or rather, is so essentially the same with it, that it must ever subsist or perish, by the same Means. The Causes indeed, which destroy it here, may be local, and not immediately operate in England; but then, that Inattention and Negligence in our national Superiors, which would suffer it to be destroyed in the Colonies, must have a general Effect, and can produce no Good to the same Church in the

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SECT. XI. Mother-Country. Here, the Church has been long struggling under such an increasing Load of Difficulties, and is now in such a State of Oppression, as to deserve the Compassion of the whole Christian World. From our own Nation, and the Guardians of its Interests, it conceives itself to be intitled to more; as there is a Concurrence of every Kind of Motive for prevailing upon them, to afford it the Relief which is so essentially needed. The common Principles of Justice, and the most sacred Obligations of the Christian Religion, have been shewn to require this at their Hands.

Nor need the Author use many Words to prove, that Considerations even of a political Nature, are sufficient in this Case, to prevail with those who are insensible to other Motives. The Church of England, in its external Polity, is so happily connected and interwoven with the Civil Constitution, that each mutually supports and is supported by the other. The greatest Friendship and Harmony have ever subsisted between them; and in that memorable Period, wherein the Ruin of the one was effected, the Destruction of the other immediately followed. The Resurrection of the one, afterwards closely attended the Restoration of the other; and he that has a Regard for the Happiness of either, can never wish to see the Experiment repeated, either in England or her Colonies.

It is not pretended that the Character and Manners of the present Times are, in this Respect, the same, as in the Period referred to; nor that those who are Enemies to Episcopacy in this Age, are Enemies to Monarchy, as was frequently the Case formerly. The contrary is evident, in innumerable Instances. There are many British Subjects, both at Home and in the Plantations, who reject
Epif-

Episcopacy, and yet are warm Advocates for our happy Civil Constitution. It is therefore rash and injurious to charge any with Disaffection to the Government, at this Day, because they dissent from the national Religion. But notwithstanding, Episcopacy and Monarchy are, in their Frame and Constitution, best suited to each other. Episcopacy can never thrive in a Republican Government, nor Republican Principles in an Episcopal Church. For the same Reasons, in a *mixed* Monarchy, no Form of Ecclesiastical Government can so exactly harmonize with the State, as that of a *qualified* Episcopacy.

And as they are mutually adapted to each other so they are mutually introductive of each other. He that prefers Monarchy in the State, is more likely to approve of Episcopacy in the Church, than a rigid Republican. On the other Hand, he that is for a Parity and a popular Government in the Church, will more easily be led to approve of a similar Form of Government in the State, how little soever he may suspect it himself. It is not then to be wondered, if our Civil Rulers have always considered Episcopacy as the surest Friend of Monarchy; and it may reasonably be expected from those in Authority, that they will support and assist the Church in America, if from no other Motives, yet from a Regard to the State, with which it has so friendly and close an Alliance.

But there is no Reason to doubt, but every proper Motive will have its Effect, upon those wise and illustrious Patriots, who now conduct our public Affairs. We no more suspect the Goodness of their Disposition, than the Reasonableness of the Cause, for which we are so anxious. All that we can be justly apprehensive of, is, that to those who reside

SECT. XI. reside at such a Distance, the Necessity of relieving the Church in America, with *all possible Speed*, may not be so evident, as to those who are Eye-Witnesses of its suffering Condition. We therefore beg Leave to suggest this—and earnestly to request, that the Relief, which we doubt not is intended, may be *speedily* granted. The ill Effects of delaying it, may be irretrievable. The present favourable Opportunity may be soon lost, and then Despair will succeed our disappointed Expectation.

To those who have been averse to American Bishops, and hitherto have shewn a Disposition to oppose their Settlement, I have but a Word more to offer. Their Prejudices, we charitably believe, must have arisen altogether from Misapprehensions of the Case, and from the Fears which, from thence, have been conceived, of their becoming Sufferers, either in their Property or Privileges, by the Episcopate in Question. The Subject is here placed in its true Light, and thereby, it is trusted, their Misapprehensions are fairly removed, and their consequent Fears are shewn to be groundless. Instead therefore of distressing themselves, or of opposing the Church in the Case before us, we flatter ourselves that they will act the Part which Generosity and Candour prescribe, and behave towards us as Fellow-Christians and Protestants ought to behave to one another. If they have been led by Ignorance or Misinformation to oppose a Cause, which they now find to be just; their Duty obliges them to be careful for the future, at the very least, not to obstruct it. If they are in Reality the Friends of Truth, and Justice, and Liberty, which they pretend and we are willing to believe them to be, they must be heartily disposed to act a friendly Part towards us, with Regard to an Episcopate; which

which Disposition will add greatly to their own Happiness, as well as to ours. They know, by Experience, the inestimable Value of those Advantages, for which we have petitioned; and if we are as fairly intitled to them as any other Christian Societies, they ought not to envy, but to take Pleasure in, our Enjoyment of them. SECT.
XI.

If all the religious Denominations in America, by the general Constitution of the British Colonies, are to be treated on the Footing of a perfect Equality, for which some have contended; then, the Church of England is as fully intitled to the compleat Enjoyment of its own Discipline and Institutions, as any other Christians. If any one Denomination is intitled to a Superiority above others, as is believed by many; then, the Claim of the Church of England to this Preference, is not to be disputed. One of these must be undoubtedly the Case; and on either Supposition, to endeavour to prevent the Episcopate we have asked for, is Injustice and Cruelty.

If any should remain unconvinced by the Arguments that have been advanced, or unsatisfied with the Solution of Objections that has been attempted, or should have any new Objections to offer; the Author will be ready, in Case of a decent Notification of it, to reconsider the former, and to examine the latter—should it be thought proper by his Friends, upon whose Judgment, in such Matters, he will always depend more, than upon his own. For the present, he begs Leave to conclude in the Words of an eminent Writer of the last Century, as they exactly represent his own Disposition and Sentiments: “ I shall heartily beseech all those
“ who shall please to read what has been written,
“ that if they meet with any Thing therein, which
“ either

SECT. " either is less fitly spoken, or not clearly evi-
 XI. " denced, they would give me Notice of it in such
 " a charitable and Christian Way, as I may be the
 " *better* for it, and they not the *worse*. Which
 " Favour if they please to do me, they shall be
 " welcome to me as an Angel of God, sent to con-
 " duct me from the Lanes of Error into the open
 " Ways of Truth. And doing these Christian
 " Offices to one another, we shall by God's good
 " Leave and Blessing, not only hold the Bond of
 " external Peace, but also in due Time be made
 " Partakers of the Spirit of Unity. Which Bles-
 " sing that the Lord would graciously bestow on
 " his afflicted Church, is no small Part of our De-
 " votions in the public Liturgy; where we are
 " taught to pray unto Almighty God, that he
 " would please *continually to inspire his universal*
 " *Church with the Spirit of Truth, Unity and Con-*
 " *cord, and grant that all they which do confess*
 " *his holy Name, may agree also in the Truth of his*
 " *holy Word, and live in Unity and godly Love.*
 " Unto which Prayer he hath but little of a Chri-
 " stian, which doth not heartily say, *Amen.*"

A N

A P P E N D I X.

SINCE the drawing up of these Papers, I have met with a Pamphlet intituled, *A Demonstration of the uninterrupted Succession and holy Consecration of the first English Bishops, being an Extract from Mr. Ward's Second Canto of his England's Reformation: with an Introduction, Notes and an Appendix, containing the solemn funeral Song of the native Irish. Printed M,DCC,LXVI.* This curious Performance has been printed with great Secrefy, probably in *Philadelphia*, although the Place and Name of the Printer be not mentioned, and as secretly dispersed amongst the Inhabitants of the remote Parts of the Country. The Design of it is to ridicule the Office and Succession of our English Bishops, and the Occasion of it appears to have been the late Application made by some of the Clergy, for *American Bishops*.

The Editor, in his Introduction, which he has endeavoured to fet to the Tune of *Ward's Canto* in doggerel Verse, *absurdly* assumes the Character of a *Churchman*, as he introduces his Hero to defend, what he even professes to expose; whereas a Regard to Consistency of Character, which is as necessary in Works of Drollery and Humour as in any other, should have led him to appear in his
true

*See this Pa-
per at the end
of the Volume*

true Shape of an *Anti-Episcopalian*, or rather of an *Anti-Protestant*.

For the Story of the *Nag's-Head* Consecration, the only Engine with which this vain Mortal advances to attack the Church, is well known to have been a Fiction of the *Papists*, invented Forty Years after the Time wherein it is said to have been transacted, and when it was hoped that no direct Proof could be made of its Falsity. But he, who frequently "disappointeth the Devices of "the Crafty," so ordered it in his Providence, that what was thus infamously projected to dishonour the Church of England, is an eternal Monument of Reproach to the Church that invented it, as it must ever disgrace those who endeavour to propagate it. But that the Reader may better judge of it, an Account of the whole Affair, as given by *Bishop Burnet*, is hereunto subjoined.

The Extract from *Ward*, which makes the Body and even the Soul of the Pamphlet, is nothing else than a Repetition of this villainous Slander of the *Nag's-Head* Consecration in wretched Rhyme, cooked up and larded with such unsavory Ingredients, as must render it offensive to every Person of the least Delicacy, and can agree only with such Stomachs as can bear the Rankness of Train Oil. It is now generally agreed that Ridicule, even when managed with the greatest Dexterity, is not the Test of Truth. If this Editor thinks otherwise, let him try the Experiment with One or Two keener and better Pieces, which are recommended for the Improvement of him and his Friends, if peradventure he has any, I mean *Butler's Hudibras* and *Swift's Tale of a Tub*.

The Appendix is intituled *Remarks on the preceding Piece*; wherein the Editor condescends to
come

come down to the Level of tame Prose, and advances a Number of Assertions tending to discredit Episcopacy, which have been frequently and effectually confuted, and shewn to be false. For the Support of them, he refers to a List of Authors, who have been often and abundantly answered, without taking the least Notice of the Answers; and concludes with a doleful Story of a poor Clergyman in Ireland who was supposed to be frightened to Death, and a Lamentation of the wild Irish on the Occasion. This, we may charitably suppose, was intended for an Exploit of Wit; but it will puzzle a Reader of ordinary Sagacity, to discover any Thing, either in the Imagination, or Execution of it, that can justly intitle it to this Character.

His whole Performance is closed with this graceful Period: "I shall conclude my Remarks with only adding, that *I wish* there may be no Occasion to repeat this solemn *Dirge* over your Bishop upon his Introduction." The Danger here intimated there is no great Reason to fear, as it is suggested, not by any public Appearances, but by the Ferocity and Rancour of his own Heart, of which his whole Performance is a Proof. But does he not say that he *wishes* the Occasion may not happen? Aye, indeed does he; but any one that reads his Pamphlet, will think it to be as charitable and polite Treatment as he deserves, to reply to him in the Words of *Valerian*, an old honest Capuchin, "*Mentiris impudentissime.*"

Upon the Whole; I can venture to pronounce the Performance before me to be the most unfair, impudent and malicious Thing I have met with; and I am persuaded that those whom he intended to serve, or rather to deceive, will not thank him

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for

for his Trouble. For so long as Men, in any tolerable Sense, continue to be reasonable Creatures, such Management must be esteemed a Disgrace to the Cause which it aims at promoting.

If this Person is alarmed at the Prospect of Bishops in America, Why does he not stand forth fairly and produce his Objections? In the Name of Goodness, let him shew, if he can, that the Church of England in this Country has no Need of Bishops—or that she has no Right to expect that Bishops will be granted her—or that such an Indulgence will harm the Dissenters. But conscious of his Weakness, should it be put to a fair Trial, he dares not venture into the open Field. Like a *Cherokee*, he chooses rather to skulk in the Dark, and to do what Mischief he can amongst such of the Inhabitants as he suspects to be most weak and unguarded. Contrary to the Rules of Honour, and the Laws of all civilized Nations, like his Brother-Savages he attacks with poisoned Arrows; and therewith he too is supplied by the inveterate Enemies of the Protestant Interest. For, as has been observed, this *Nag's-Head* Affair, was altogether a mean and wicked Contrivance of the Papists, to blast the Reputation of the English Reformation. *Ward* was a notorious Papist, and his whole Book, from which this Extract is borrowed, was written for the very Purpose of setting the Reformed Religion in a contemptible Light. What must the World then think of such a Publication as this? Or, of a Cause, that can require such an Advocate, and such Arts, to support it?

I will not give this *poetico-prosaic* Haberdasher any farther Disturbance, but leave him in the Possession of as much Tranquillity and Satisfaction as such a Production, with the Consciousness of his

own

own evil Intentions, can afford him. Had his Views been *honest*, with whatever Abilities he had acquitted himself, his Reward would have been greater. For there is much Truth in the Observation of *Father Garasse*, speaking of those Authors that write with a *good* Design, that “ when
 “ a poor Genius toils incessantly to produce some
 “ worthless ridiculous Piece, and for that Reason
 “ will never obtain the public Applause, yet that
 “ all his Pains might not pass unrewarded, God
 “ gives him a Self-Satisfaction, for which it would
 “ be an Injustice beyond Barbarity to envy him.
 “ And thus God, who is all just, denies not even
 “ to *Frogs* the Pleasure of being charmed with
 “ their own Music.” *M. Paschal's Letters.*

An Account of the Consecration of Archbishop Parker, and the Fable of the Nag's-Head confuted, by Bishop Burnet.

“ On the 8th Day of *July* the *Congè d' Elire* was sent to *Canterbury*; and upon that, on the 22d of *July*, a *Chapter* was summoned to meet the first of *August*; where the Dean and Prebendaries meeting, they, according to a Method often used in their Elections, did by a Compromise refer it to the Dean to Name whom he pleased: and he naming Doctor *Parker*, according to the Queen's Letter, they all confirmed it, and published their Election, singing *Te Deum* upon it. On the 9th of *September* the Great Seal was put to a Warrant for his Consecration, directed to the Bishops of *Duresme*, *Bath* and *Wells*, *Peterborough*, *Landaff* and to *Barlow* and *Scory* (stiled only Bishops, not being then elected to any Sees) requiring them to consecrate him. From this it appears, that neither *Tonstal*, *Bourn* nor *Pool* were at that Time
 turned

turned out: It seems there were some Hope of gaining them to obey the Laws, and so to continue in their Sees.

“ This Matter was delayed to the 6th of *December*. Whether this flowed from *Parker's* Unwillingness to engage in so high a Station, or from any other secret Reason, I do not know. But then the Three Bishops last named refusing to do it, a new Warrant passed under the Great Seal, to the Bishop of *Landaff*, *Barlow* Bishop Elect of *Chichester*, *Scory* Bishop Elect of *Hereford*, *Coverdale* late Bishop of *Exeter*, *Hodgkins* Bishop Suffragan of *Bedford*, *John* Suffragan of *Thetford*, and *Bale* Bishop of *Offory*; that they, or any Four of them, should consecrate him. So by Virtue of this, on the 9th of *December*, *Barlow*, *Scory*, *Coverdale* and *Hodgkins*, met at the Church of *St. Mary le Bow*; where, according to the Custom, the *Congè d' Elire*, with the Election, and the Royal Assent to it, were to be brought before them: and these being read, Witnesses were to be cited to prove the Election lawfully made; and all who would object to it were also cited. All these Things being performed according to Law, and none coming to object against the Election, they confirmed it according to the usual Manner. On the 17th of *December*, *Parker* was consecrated in the Chapel of *Lambeth*, by *Barlow*, *Scory*, *Coverdale*, and *Hodgkins*, according to the Book of Ordinations made in King *Edward's* Time: Only the Ceremony of putting the Staff in his Hands was left out of the Office, in this Reign. He being thus consecrated himself, did afterwards consecrate Bishops for the other Sees: namely, *Grindal* Bishop of *London*, *Cox*, that had been King *Edward's* Almoner, Bishop of *Ely*, *Horn* Bishop
of

of *Winchester*, *Sandys* Bishop of *Worcester*, *Merick* Bishop of *Bangor*, *Young* Bishop of *St. David's*, *Bullingham* Bishop of *Lincoln*, *Jewel* Bishop of *Salisbury* (the great Ornament of that Age for Learning and Piety;) *Davis* Bishop of *St. Asaph*, *Guest* Bishop of *Rocheſter*, *Berkley* Bishop of *Bath* and *Wells*, *Bentham* Bishop of *Coventry* and *Litchfield*, *Alley* Bishop of *Exeter*, and *Par* Bishop of *Peterborough*. *Barlow* and *Scory* were put into the Sees of *Chicheſter* and *Hereford*. And ſometime after this, in *February 1561*, *Young* was tranſlated from *St. David's* to *York*; there being now no Hopes of gaining *Heath* to continue in it: which it ſeems had been long endeavoured, for it was now Two Years that that See had been in Vacancy. In like Manner, after ſo long waiting to ſee if *Tonſtal* would conform, there being now no more hope of it, in *March 1561*, *Pilkington* was made Bishop of *Dureſme*. *Beſt* was afterwards made Bishop of *Carlisle*, and *Downham* Bishop of *Cheſter*.

“ I have given the more diſtinct Account of theſe Promotions, becauſe of a malicious Slander with which they were aſperſt in aftertimes. It was not thought on for Forty Years after this. But then it was forged, and publiſhed, and ſpread over the World, with great Confidence, That *Parker* himſelf was not legally nor truly conſecrated. The Author of it was ſaid to be one *Neale*, that had been ſometime one of *Bonner's* Chaplains. The Contrivance was, that the Bishop of *Landaff* being required by *Bonner* not to conſecrate *Parker*, or to give Orders in his Dioceſs, did thereupon reſuſe it: Upon that the Bishops Eleſt being met in *Cheapſide* at the *Nag's-Head* Tavern, *Neale*, that had watched them thither, peeped in through an Hole of the Door, and ſaw them in great Diſorder,

order, finding the Bishop of *Landaff* was intractable. But (as the Tale goes on) *Scory* bids them all kneel, and he laid the Bible upon every one of their Heads or Shoulders, and said, *Take thou Authority to preach the Word of God sincerely*, and so they rose up all Bishops. This Tale came so late into the World, that *Sanders* and all the other Writers in Queen *Elisabeth's* Time, had never heard of it: otherwise we may be sure they would not have concealed it. And if the Thing had been true, or if *Neale* had but pretended that he had seen any such Thing, there is no Reason to think he would have suppressed it. But when it might be presumed that all those Persons were dead that had been present at *Parker's* Consecration, then was the Time to invent such a Story; for then it might be hoped that none could contradict it. And who could tell but that some who had seen Bishops go from *Bow-Church* to dine at that Tavern with their Civilians, as some have done after their Confirmation, might imagine that then was the Time of this *Nag's-Head-Consecration*. If it were boldly said, one or other might think he remembered it. But as it pleased God, there was one living that remembered the Contrary. The old Earl of *Nottingham*, who had been at the Consecration, declared it was at *Lambeth*, and described all the Circumstances of it, and satisfied all reasonable Men that it was according to the Form of the Church of England. The Registers both of the See of *Canterbury*, and of the Records of the Crown, do all fully agree with his Relation. For as *Parker's Congè d' Elire*, with the Queen's Assent to his Election, and the Warrant for his Consecration, are all under the Great Seal: So upon the Certificate made by those who consecrated him, the

Tempo-

Temporalities were restored by another Warrant also enrolled; which was to be shewed to the House of Lords when he took his Place there. Besides that the Consecrations of all the other Bishops made by him, shew that he alone was first consecrated without any other. And above all other Testimonies, the original Instrument of Archbishop *Parker's* Consecration lies still among his other Papers in the Library of *Corpus-Christi* College at *Cambridge*, which I saw and read. It is as manifestly an original Writing, as any that I ever had in my Hands: I have put it in the Collection, for the more full Discovery of the Impudence of that Fiction. But it served those Ends for which it was designed. Weak People hearing it so positively told by their Priests, came to believe it; and I have myself met with many that seemed still to give some Credit to it, after all that clear Confutation of it, made by the most ingenious and learned Bishop *Bramhall*, the late Primate of *Ireland*. Therefore I thought it necessary to be larger in the Account of this Consecration; and the rather, because of the Influence it hath into all the Ordinations that have been since that Time derived down in this Church." *History of the Reformation*, Vol. II. Page 402.

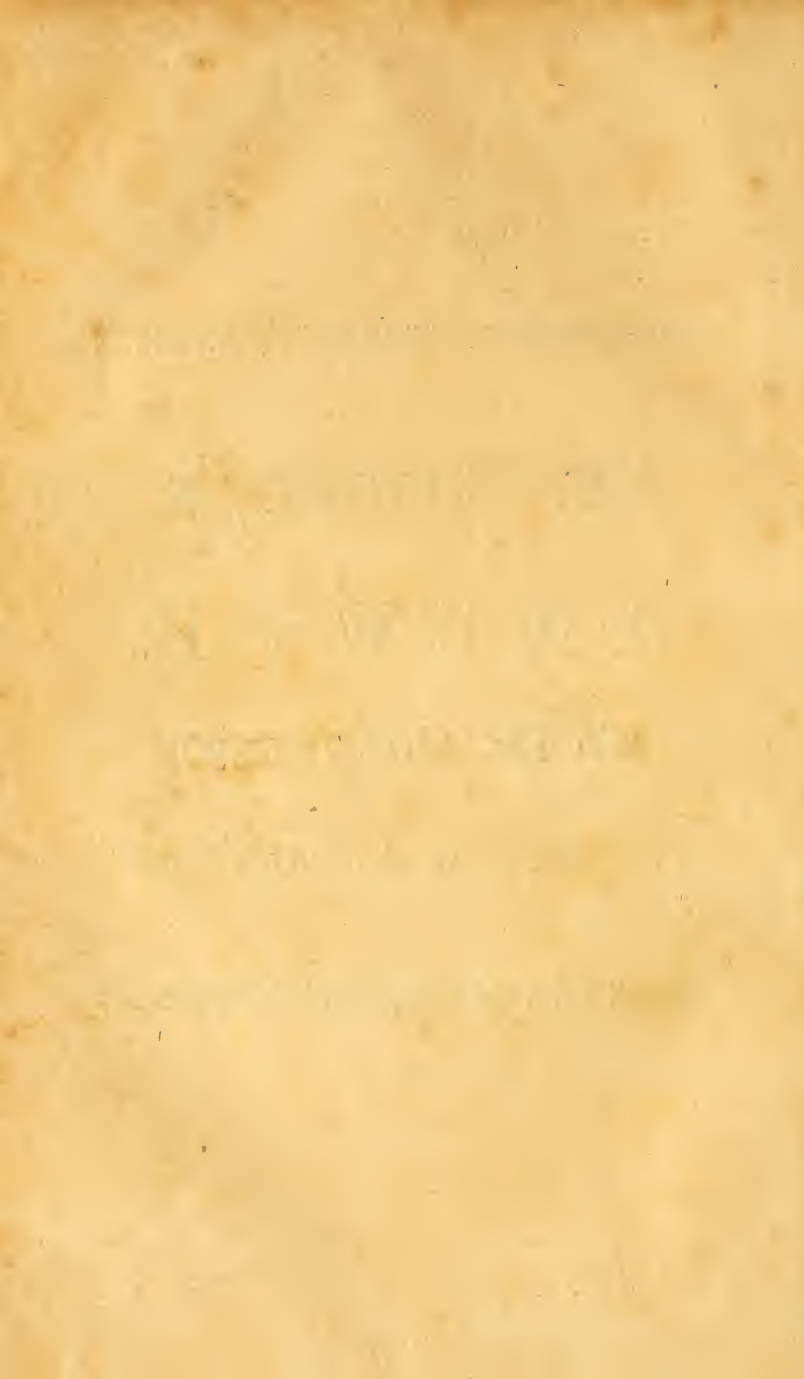




Dr. Chauncy's
ANSWER

TO Dr. CHANDLER'S
APPEAL to the PUBLIC.





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B y C H A R L E S C H A U N C Y , D . D .

A n d P a s t o r o f t h e f i r s t C h u r c h o f C h r i s t i n *Boston* .

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ADVERTISEMENT.

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4.13
THE Author of the following work cannot say, that he undertook it in virtue of any "voted appointment," by a "convention of the Clergy"; or that he was "assisted" in it, either as to "method", or "management", by "directions" from so learned and able a body of men. He does not pretend to have been favoured with such distinguishing advantages. Not that his appearing, upon this occasion, was of his own meer motion. He would rather have chosen to have been excused from engaging in an affair, that he knew would be attended with labour, and might expose him to much ill-will. But he was, at length, overcome by private friends: More especially as urging this motive, its being published to the world, that, if no "objections were offered against an AMERICAN EPISCOPATE, it would be taken for granted ALL PARTIES WERE SATISFIED".



INTRODUCTION.

IT has, for some time, been known, that the Episcopal Clergy, in the Colonies, in consequence of consultations, in convened bodies, have transmitted a number of addresses to England ; one, to his present Majesty, importunately requesting an AMERICAN EPISCOPATE ; others, to the Arch-Bishops of Canterbury and York, to the Bishop of London, and to the Universities of Oxford, and Cambridge, soliciting their influence in an affair of such importance to the well-being, if not the very being, of the Church of England in these parts of the world. If this was “ never intended to be kept a secret”, it was certainly made one, at least in regard of the arguments made use of in support of the thing requested ; for though an authentic knowledge of them was desired, it could not be obtained at first, and I know not that it ever has been since. The affair seems to have been carried on, as it were, under ground, until “ the discovery of a favorable disposition in many,” at home, towards the support of the thing in view. And now, the way being prepared, it is “ thought proper, in a public manner, to give information of the REASONS, why an American-Episcopate is so earnestly desired by the Clergy, and other friends and members of the church”. It might have been as proper, and certainly would have been more candid and generous, not to say fair, if they had given these reasons, when they sent their addresses supported by them. We might then have been heard at home as well, and

6 INTRODUCTION.

as soon, as they ; and judgment might have been made upon an impartial hearing of the case, and not by hearing one side only. We are, after such previous care to ripen matters at home in their favor, without all controversy, under disadvantage in offering what we have to say upon this affair, which may far more nearly concern the civil as well as religious interests of the Continent, than some may be ready, at first view, to imagine.

It must not be esteemed strange, if “some persons”, I may rather say many, are “alarmed at this conduct of the clergy”. For now “the case has been explained”, and is well “understood”, there still “remains uneasiness”; nor is the exhibited PLAN “so reasonable”, even in regard of the Episcopal churches ; or so “harmless to other denominations”, as the Dr. would represent. He hopes, “every objection”, or even “suspicion”, will be “intirely obviated” by what he has to say. But “should any objections continue, which shall be thought worthy of notice, objectors are invited to propose them in such a manner, that they may be fairly and candidly debated before the tribunal of the public”. It is in compliance with this invitation, that the following sheets are wrote ; as also, that it might not be “taken for granted, that all parties acquiesce and are satisfied”. We join with the Episcopalians in bringing the case to open trial. We desire nothing more than an impartial hearing. Let the public judge between us.

I SHALL proceed in the method the Dr. has pointed out ; taking into consideration his several sections one by one, and saying what may be thought proper, in a way of answer, to each of them distinctly.

THE

The Appeal to the Public answered.

Answer to Section I. which contains "a
Sketch of the Arguments in favor of
Episcopacy."

*app: 3
2d. 15.
Rep 17*

THE Dr. begins the subject before
him with premising, "that the
Church of England is Episcopal,
and consequently holds the necessity
of Bishops to govern the Church,
and to confer ecclesiastical powers". If he means,
that the constitution of the Church of England, as
established by law, is Episcopal, making Bishops,
under the King, and within certain prescribed li-
mits, the governors of the Church, and conveyers
of ecclesiastical powers, and that this is the doctrine
of the Church, it is readily acknowledged : But,
if he intended to lead us into this thought, that the
Church of England holds, or is obliged to hold,
the DIVINE RIGHT of Bishops to govern the
Church, or confer ecclesiastical powers, in virtue
of their being officers distinct from, and superior
to Presbyters ; we differ from him in opinion.
None

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None of her public offices, no part of the system of her conduct towards the clergy is founded on this principle. The passage he has here quoted, from the preface to the book of ordination, may seem to have an aspect this way ; but it is, as the late learned and excellent professor *Wiggleworth*, observes,* “ too slender a foundation to build upon in the present case ; especially, if it be remembered, who were the compilers of that book, and what reason we have to conclude they were of the judgment, that *Priests and Bishops are by God’s law one and the same*”. This was certainly the doctrine of the Church of England in the beginning of the reformation, and of the generality of its pious and learned divines for a very considerable time afterwards†.

In Henry the eight’s time, the Arch-Bishops, Bishops, Arch-Deacons, and Clergy of England, in their book intituled, “ the instruction of a christian-man,” subscribed with all their hands, and dedicated to the King, Anno. 1537 ; and King Henry himself, in his book stiled, “ a necessary erudition for any christian-man,” set out by the authority of the statute of 32. Henry VIII. chap. 26. approved by both houses of Parliament, prefaced with the King’s own epistle, and published by his command Anno. 1543, expressly resolve, “ that Priests and Bishops BY GOD’S LAW, are one and the same ; and that the power of ORDINATION and excommunication belongs EQUALLY to them both.‡

EDWARD.

* Sober Remarks, pag. 11.

† See the many quotations from their writings to this purpose, by the celebrated Dr. Stillingfleet, in his *Irenicum*, pag. 394. and onwards.

‡ Calamy’s defence of mod. non-conformity, pag. 91.

The Appeal to the Public answered. 9

EDWARD the sixth no sooner came to the throne; than he took proper methods to go on with the reformation, begun in the former reign. Among other measures, he called an assembly of select Divines, the most respectable for station, piety and learning in that day, and proposed to them several questions, relative to the settlement of religion according to God's word; to which questions they gave in severally their resolutions in papers, all whose judgments were accurately summed up, and set down by the Arch-Bishop of Canterbury himself. In answer to the 10th question, "whether Bishops or Priests were first", Arch-Bishop Cranmer's opinion, given in writing under his own hand, was this, "Bishops and Priests were at one time, and were not two things, but one office in the beginning of Christ's religion". * The Bishop of Asaph, Dr. Therleby, Dr. Redmayn, and Cox, were all of the same opinion with the Arch-Bishop; and the two latter expressly cited the opinion of Jerom with approbation. † In this same reign, in a public declaration, subscribed by the Arch-Bishops of Canterbury and York, eleven Bishops, and many other Doctors and Civilians; it is expressly asserted, "that, in the new-testament, no mention is made of any degrees, or distinction of orders, but only of Deacons or ministers, and of Priests or Bishops". ‡ It is indeed beyond all reasonable dispute, that the Episcopal form of government was settled, at the reformation, as Dr. Stillingfleet expresses it, § "not under pretence of DIVINE RIGHT, but for the conveniency of that form to the state and condition of the Church at the time

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* Irenicum pag. 392.

† Bishop Burnet's hist. of the reformation, and Neal's hist. of Puritanism,

‡ Ibid. pag. 393.

§ Iren. pag. 385.

10 The Appeal to the Public answered.

of its reformation". And it is in fact true, that, both in Henry the eighth's time, and in Edward the sixth's, the Bishops "took out commissions from the Crown * like other STATE OFFICERS, for the exercising their spiritual jurisdiction; in which they acknowledge, that ALL SORTS of jurisdiction, ecclesiastical as well as civil, flow ORIGINALLY from the Regal power, as from a SUPREME HEAD, † the fountain and spring of
ALL

* The rescript of Edward the 6th, cited by Sanders, runs thus, "To Thomas, Arch-Bishop of Canterbury—Since from the King all power and jurisdiction proceed,—we give thee power, within thy Diocess, to give orders—by these presents to endure at our pleasure". Dr. Layton's appeal to the Parliament against Prelacy, pag. 16. This same writer adds, "In the 1st year of the said Edward 6th, it is enacted, that they should exercise no jurisdiction in their Diocesses, nor send out writs, but in the King's name, and under his seal; which statute was abrogated in the 1st of Q. Mary, and re-established by Q. Elizabeth, and in the first of King James".

† Agreeable to this is Arch-Bishop Cranmer's answer to the 9th of King Edward's questions, which is thus expressed, "All christian Princes have committed unto them immediately of God the whole care of all their subjects, as well concerning the administration of the word for the care of soul, as concerning the ministration of things political, and civil governance. And in both these administrations, they must have sundry ministers under them to supply that which is appointed to their several offices. The civil ministers, under the King's Majesty, in this realm of England, be those whom it shall please his Highness, for the time, to put in authority under him; as for example, the Lord Chancellor, the Lord Treasurer", &c. The ministers of God's word under his Majesty be the Bishops, Parsons, Vicars, and such other Priests as be appointed by his

ALL Magistracy within this kingdom ; and that they ought, with grateful minds, to acknowledge this favor derived from the King's liberality and indulgence ; and accordingly, they ought to render it up whenever the King thought fit to require it of them. And among the particulars of ecclesiastical power given them by this commission, is that of ORDAINING Presbyters ; and all this to last no longer than the King's pleasure". * Even in the days of Queen Elizabeth, when there was a re-establishment of Church-government, after the fiery reign of Queen Mary, in the articles of religion agreed upon, the English form of Church-government was only determined to be " agreeable to God's word", which, as Bishop Stillingfleet says, " had been a very low and diminishing expression, had they looked on it as absolutely prescribed in scripture, as the only necessary form to be observed in the Church". Nay, as this same writer observes, † if we come lower to the time of King

B 2

James,

his Highness to that ministration ; as for example, the Bishop of Canterbury, the Bishop of Duresm, the Bishop of Winchester, and the Parson of Wyntwick. All the said officers and ministers, as well of the one sort as the other, be appointed, assigned, and elected in every place by the laws and orders of Kings and Princes". This same Arch-Bishop, in answer to the King's eleventh question, says, " A Bishop may make a Priest by the scriptures, and so may Princes and Governors also, and that by the authority of God committed to them ; and the people also by their election. For as we read that Bishops have done it, so christian Emperors and Princes usually have done it. And the people, before christian Princes were, commonly did elect their Bishops and Priests". Irenicum pag. 391.

* Rights of the christian Church, pref. pag. 29. as cited by the Dissent. Gentleman's answer to White, pag. 202.

† Irenicum, pag. 394.

12 The Appeal to the Public answered.

James, his Majesty himself declared it in print, as his judgment, “ that the civil power, in any nation, hath the right of prescribing what external form of Church-government it pleases, which doth most agree to the civil form of government in the state”. *

of. 32.
p. 47.
THE plain truth is, this notion of the right of Bishops to govern and ordain, as being officers in the Church, superior to Presbyters by DIVINE APPOINTMENT, was, as the excellent Mr J. Owen says, “ first promoted in the Church of England by Arch-Bishop Laud. Dr. Holland, the King’s professor in Oxon, was much offended with him for asserting it in a disputation for his degrees. He checked him publicly, and told him he went about

* So far from the beginning of the reformation as 1722, the lower house of convocation addressed the upper, signifying their trouble to find themselves aspersed, as ill affected to the Metropolitcal and Episcopal rights, begging their Lordships would not give credit to any such evil suggestions, as also that the *declaration* they had made and signed might be entered on their books. The import of this declaration was, “ that whereas they had been scandalously represented as favorers of Presbytery, in opposition to Episcopacy, they now declared, that they acknowledged the ORDER of Bishops, as SUPERIOR to Presbyters, to be of DIVINE APOSTOLICAL INSTITUTION”. —

The same day they presented an additional address, signifying, that whereas this their declaration had given NEW OFFENCE, and that from having been traduced for allowing TOO LITTLE to Episcopacy, they were now accused of ASCRIBING TOO MUCH to it, they begged therefore that their Lordships would take the doctrine aforesaid into their mature consideration. — Calamy’s abridgment, pag. 667, 668.

about to make a division between the English, and other reformed Churches". *

It may have been the practice of the Church of England, for some time, as the Dr. observes, "to admit none to officiate as Clergymen, who have not been ordained by Bishops". But it was not always so. The point of re-ordination did not begin to be urged, until the days of Arch-Bishop Laud. Through his influence, as Mr. Prin tells us, † Bishop Hall re-ordained Mr. John Dury, a minister of the reformed Church. But the old Church of England did not require, or practise re-ordination. In King Edward the sixth's time, Peter Martyr, Martin Bucer, and P. Fagius, had ecclesiastical preferments in the established Church without it. ‡ Mr. William Whitingham was made Dean of Durham, about 1563; though ordained by Presbyters only. § In like manner, Mr. Travers, ordained by a Presbyter beyond sea, was seven years Lecturer at the Temple, and had the Bishop of London's letter for it. || And, even in the reign of King James the first, the validity of ordination by Presbyters was not set aside; as appears from the case of the three Presbyters that were consecrated Bishops for Scotland, at London. ¶

THE

* Plea for scripture ordination, pag. 115. † Owen's plea for scrip. ordination, pag. 117. ‡ Ibid. p. 118. § Ibid. p. 121. || Ibid. p. 122.

¶ See the case related at large in Pierce's Vind. of Dissent. pag. 167. He likewise here tells us, when the Arch-Bishop of Spalato was in England, he desired Bishop Morton to re-ordain a person ordained beyond sea, that he might be more capable of preferment. The Bishop wrote him in answer, that it could not be done but to the scandal of the reformed Churches, wherein he would have no hand.

THE Dr. having premised, that the Church of England holds the necessity of Bishops to govern the Church, and confer orders, says, "it is not necessary to enter upon a particular defence of this doctrine, since the plea", in the present undertaking, "is equally valid, whether these principles are founded rightly or wrongly". Why then did he put himself to the trouble of exhibiting "a sketch of the arguments, whereby the necessity of Episcopal government is defended"? I know of no valuable end this was adapted to answer. It may have increased the number of his pages; but, at the same time, it has detained his readers from attending to the main business in hand, and needlessly too, as I imagine; since he has given us only a detail of arguments that have been repeated over and over again, and as repeatedly been answered. However, he has made it proper, if not necessary, to postpone the consideration of the grand point in view, until I also have given "a sketch of the arguments" that have been used on the other side of the question.

He says, "it is an essential doctrine of the Church of England, that none have any authority in the christian Church, but those who derive it from Christ, either *mediately* or *immediately*". This is not a doctrine peculiar to the English Church. Every other christian Church, of whatever denomination, holds the same. The Churches, in the Colonies, are certainly of this opinion. But we differ from the Dr. when he says, "that this authority must be derived, if *mediately*, by a regular succession", meaning hereby an uninterrupted one, in a line of Bishops, as an order superior to Presbyters, even from the Apostles: Nor can we be brought

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brought to think, that the uninterrupted of this line of succession is so NECESSARY, that, "if it be ONCE broken, and the power of ordination [that is, the power in this way communicated] lost, not all the men on earth, not all the angels of heaven, without an immediate commission from Christ, can restore it". Is this the doctrine of the Church of England? I am bold to say, no such thing can be found in the thirty-nine articles, or in the homilies, or in the form of ordination, or in the common-prayer-book, or in any part of the Church's system in regard of the Clergy: Nor is it easily supposable, that one in an hundred, even of those who are thorow Episcopalians, make this the object of their faith. It is indeed scarce credible, that any who have read the scriptures, which every where so expressly secure the great blessings purchased by Christ to all that believe in him, repent, & sincerely obey him, should imagine notwithstanding, that all who have a right to these blessings must be also members of a particular Church, over which an officer superior to Presbyters presides, and in an uninterrupted succession from the Apostles; especially, when this pretended regular succession is so far from being incontestable, that it is not capable of good proof, nor is there any probability, that so long a chain, running through so many ages of ignorance, violence, and all kinds of imposture, has never once been broken. * To make

* The reader may see this matter set in its proper light by Bishop Stillingfleet, in his *Irenicum*; by Professor Jameson, in his *fundamentals of the Hierarchy examined*; and, above all, by Mr. Thomas Walter, one of the first gentlemen for genius and learning this Country has produced, in his answer to a piece published

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make the very being of a Church, and all covenant hopes of salvation to rest upon so precarious a foundation; is, in reality of sense, to expose the Church and religion of Jesus Christ to open ridicule —It will also follow from hence, that all the public worship of the Colonists, that are not Episcopalians, of all the dissenters in England and Ireland, of the Church of Scotland, and of all the reformed protestant Churches abroad, whose ministers were ordained by “the laying on of the hands of the Presbytery” only, is a vile affront and abomination to Christ the head of his Church. So very charitable is this doctrine of the Dr. Instead of deserving a serious confutation, it may reasonably excite the contempt of all, who are acquainted with the genius and spirit of true christianity.—It will farther follow from this doctrine, that, if the popish Bishops, at the reformation, had stuck to their old principles, and discontinued the *succession* of the ministry by refusing to consecrate, or to ordain, any but those of their own communion, it had then been the duty of the Protestant
laity

lished here in defence of Episcopacy, upon the plan of an uninterrupted succession. Perhaps, the subject was never handled in a more masterly and thorow manner. No attempt has been made, by way of reply, though he wrote forty years ago. Mr. Petoy the Historian says, that the Church of England, as well as the Scotch Church, was at first planted and governed without Bishops, until Bishops were sent them from Rome. And there cannot be any good evidence produced, that there were any Bishops in England, until Austin the Monk was sent from Rome. He was made Bishop of Canterbury, says Hoffman, about the year of Christ, 596. It will, perhaps, be found difficult to make out the succession from him. No man alive can do it from the Apostles in an uninterrupted line.

laity to “forsake the assembling themselves together”, and all succeeding generations must have been content without the public worship and ordinances of God, until a new commission was sent down from heaven, giving power to some new apostles to administer them, and to transmit again the same office to their successors. The Dr. according to his principles must affirm all this ; and yet, I believe, he will not be very free openly and explicitly to do it.—But the worst of this doctrine of an uninterrupted succession is still behind ; for it is derived through the BISHOPS OF ROME, who for an hundred years together, as Baronius himself acknowledges, * namely from the year nine hundred, to the year one thousand, were “monsters for ignorance, lust, pride and luxury”. I cannot so well express myself here, as in the words of one of the best writers upon the subject in controversy ; says he, in one of his letters to Mr. White, † “These very orders, in which you glory, you acknowledge to have derived ONLY from the Church of ROME ; a Church, which yourselves, in your homilies, confess to be *idolatrous* and *anticristian*” ; “not only a HARLOT, as the scripture calleth her, but also a foul, filthy, old, withered HARLOT ; the *foulest* and *filthiest* that was ever seen.—And that, as it at present is, and hath been for nine hundred years, it is so far from the nature of the TRUE CHURCH, that nothing can be more”. Note, these homilies every Clergyman publicly declares and subscribes with his hand, that they contain *a godly and wholesome doctrine*, fit to be read in Churches by
C “ministers”.

* A. D. 912.—5. 8.
answer, pag. 92, 93.

† Dissent. Gentleman's

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“ ministers. Now it is ONLY, Sir, from this *filthy*,
 “ *withered, old HARLOT*, that you derive by or-
 “ dination your *spiritual descent*. You confess your
 “ selves *born of her*, as to *ecclesiastical pedigree* : And
 “ *the sons* of this foulest and filthiest of harlots,
 “ you acknowledge as *brethren*, by admitting *their*
 “ *orders* as regular and valid ; whereas those of
 “ the *Protestant Church* you reject. If a *Priest*,
 “ ordained with all the superstitious and idolatrous
 “ rites of this *antichristian* and *false Church*, comes
 “ over to the Church of England, you admit him
 “ as a BROTHER *duly ordained*, without obliging
 “ him to pass under that ceremony again : But
 “ if a minister of the *reformed Church* joins himself
 “ to you, you consider him as but a *Layman*, an
 “ *unordained person*, and oblige him to receive or-
 “ ders according to your form. How, Sir, is it
 “ possible to account for this procedure ? Can *that*
 “ *Church*, which is NO TRUE CHURCH, impart
 “ *valid* and *true* orders ? Can a *filthy old harlot*
 “ produce any other than a *spurious* and *corrupt*
 “ breed ? Will you rest the *validity* and *regularity*
 “ of your ministrations on your receiving the *sa-*
 “ *cerdotal character* from the Bishops and Popes of
 “ the *Romish Church* ? Many, if not most, of
 “ whom, were men of most corrupt and infamous
 “ lives ; men, who were so far from being *regular*
 “ and *valid* MINISTERS in the Church of JESUS
 “ CHRIST, that they were not so much as *regular*
 “ or *real* MEMBERS of it at all ; and therefore
 “ could not possibly, *duly* or *regularly*, OFFICIATE
 “ therein ; consequently, had no power to com-
 “ municate or convey *orders* or *offices* in the CHRI-
 “ STIAN Church. Whatever *offices* therefore they
 “ conveyed, are at best doubtful and suspicious ;
 “ if not absolutely null, irregular, and void. So
 “ that

“ that your own orders, if strictly examined, may “ minister great doubt & disquietude of mind”.— I shall only say farther, upon this article of succession, supposing it was true, which is by no means allowed, that “ objectors could not prove it has been interrupted”, this is far from being sufficient, in a matter of such ESSENTIAL importance, as the Dr. makes the succession to be. Was I in his way of thinking, I should not, I freely own, dare officiate as an officer in the kingdom of Christ, unless I was able to satisfy myself, upon positive evidence, clear and indubitable, that the Bishop, from whom I had received orders, derived his power to confer them on me in an uninterrupted line from the Apostles : Nor should I believe, that the people of my charge acted a wise and safe part, unless they also, upon like evidence, were fully convinced, that I had, in this way, received my commission from Christ. It is my firm persuasion, the Dr. would never again preach to his people, or they be willing to hear him, if his preaching, and their hearing, was to be consequent upon the proof he could give, that the Bishop, who ordained him, had in a direct line succeeded some one of the Apostles. I cannot therefore but esteem it highly rash and extravagant in him to say, that, if the succession could be proved to have been broken, “ Christ has neglected to provide for his Church in a case essential to the very being of it”.

WE again agree with the Dr. when he says, “ that the Apostles understood the laws of Christ— “ that they were conducted by the Spirit of God— “ that they have given explicit and particular rules “ for the government of the Church—that the

“ public practice of the Apostles is a faithful and
 “ plain comment on the laws of Christ, and of
 “ equal authority with any written instructions—
 “ that our blessed Saviour committed the govern-
 “ ment of his Church to them—that this govern-
 “ ment was exercised by them—and that they con-
 “ veyed it to others, to be communicated to others
 “ still to the latest posterity”. Thus far we are
 perfectly agreed ; but we must now part again.
 We cannot say with the Dr. “ that these successors
 were an order distinct from, and superior to, those
 who are now called Presbyters ; and that none
 who were not of this highest order had the power
 of ordination & government committed to them”.
 He has not seen fit to give us here the evidence
 upon which this point may be established, least it
 should “ lead him too far from his present de-
 sign”. It might therefore be sufficient to say, it
 cannot reasonably be expected we should be bro’t
 to be of his mind, until we have seen this proof,
 and are convinced by it. However, I shall not
 think it a going out of my way, just to remark
 one thing, which is unaccountably strange, if Bi-
 shops are, by apostolic appointment, an order of
 officers in the Church distinct from, and superior
 to, Presbyters. It is this. The Apostles have not
 any where given instructions, descriptive of the
 persons fit for the work of the ministry, that are
 at all adapted to the supposition of a DIFFERENCE
 OF ORDER in the pastoral office. Had there been
 such a difference, different qualifications would
 have been requisite to the suitable discharge of the
 different trusts arising therefrom ; and it might
 justly have been expected, that they would have
 distinguished between the qualifications respective-
 ly proper for the management of each of these
 trusts.

trusts. But they no where thus distinguish. They no where intimate, that such different endowments were necessary. Far from this, they have specified the qualifications of ONE ORDER of pastors only ; as may be seen at large in the Epistles to Timothy and Titus. And, what may be worthy of special notice, they have been very particular in describing the qualifications of this ONE ORDER, while they are totally silent with respect to the other that is pleaded for, though that other is said to be by much the most honorable and important of the two. In like manner, they have no where laid down any rules for the guidance of ordainers in vesting ordinary ministers with different degrees of power. They no where speak of the institution of two distinct orders of standing pastors ; they no where give instructions to exercise the ordaining right conformably to this distinction, by placing some in an higher, others in a lower rank in the Church. The sacred writings of the Apostles say nothing to such a purpose as this : On the contrary, they present to our view a very full and explicit directory for the ordination of ONE ORDER ONLY of fixed pastors. This we have in the Pauline instructions, referring to the settlement of the Churches in Crete. The great Apostle of the Gentiles gives it in charge to Titus, whom he left in this Island with a direct view to “ set in order the things that were wanting”, to ordain pastors in the several Churches there. But what pastors were they ? Of a different rank, some superior, others inferior ? Not a word leading to such a thought is to be found throughout his whole Epistle. No ; but the pastors he directs should be ordained were precisely of the same rank or degree. Nor did Titus ordain any other. He could
not

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not indeed have done it, unless he had acted counter to the direction he had received from the inspired Paul. Should it be said here, Titus was himself, at this time, the sole Bishop of Crete, and as such intrusted with the sole power of ordaining inferior pastors ; the answer is, this cannot be supported upon just and solid grounds. It is a meer pretence, as we have often had occasion to make very clearly evident.

THE Dr. now proceeds to consider the evidence, in favor of Episcopacy, in his sense of it, "from the general state of the primitive Church". If, when he says, "it is a known fact, that all the Churches that were gathered, during the *first* Century, by the Apostles, or their Missionaries, were under the direction of some one or other of that venerable order ; that men of the most eminent piety, who had been honored with their acquaintance, were appointed by them to superintend Churches in certain districts, some of whom were chosen to succeed them in those Churches which they had always kept under their own immediate inspection" ; I say, if by this fact he means, that the persons appointed by the Apostles in their day, or chosen afterwards, *within this Century*, to succeed them in superintending the Churches, were officers of a superior order to those, who are called, in the New-testament, sometimes Bishops, sometimes Presbyters, meaning by these names one and the same order of men, he should have given better proof of it, than a bare declaration, that "nothing but gross prejudice, or a wrangling and captious disposition, to say nothing worse, could lead any to suspect or assert" the contrary. He is much mistaken, if he
imagines,

imagines, that prejudice, or wrangling captiousness, or any thing worse, is confined to Presbyterians. The sticklers for Prelacy are as much, not to say a great deal more, under the influence of these fatal hindrances to the reception of "the truth in the love of it". All he has said here in favor of Episcopacy, in the sense he understands it, rests solely upon his meer affirmation.

He goes on, "if we consider the general character of Christians, and the state of the Church, in the *second* and *third* Centuries, we shall not find it easie to believe, that there could have been any essential departure from the original plan of discipline and government committed to the Church". There certainly was not. The state of things was not much varied from this plan, within the *second* Century. Bishops were not as yet known, as an order in the Church distinct from, and superior to, Presbyters. The promiscuous use of the terms Bishop and Presbyter was still in use; nor is that mode of diction, BISHOPS, PRESBYTERS AND DEACONS, to be met with in any writer before Clement of Alexandria, who did not flourish until the latter end of this *second* Century, unless we except Ignatius, * in whose corrupted and interpolated

* The Dr. in a marginal note, pag. 8, 9. is pleased to offer a few words in favor of the *Ignatian Epistles*, in opposition to Dr. Chauncy's DUDLEIAN Lecture at the College in Cambridge; in which he endeavoured to invalidate their testimony. Says Dr. Chandler, "he undoubtedly knows that he has been able to offer nothing *new* on so exhausted a subject". He did not aim at this; though he may have added some *new* thoughts, at least the old ones are placed in a *new* light. It follows, "and others know, that he has said nothing against

lated Epistles, this manner of speaking is common. If, when the Dr. speaks of the “writings of the fathers that are still extant, their apologies, private

gainst the authenticity of these Epistles, but what has, long ago, been fairly and fully confuted”. This is an easie way to answer any thing. He would have done himself much more honor, as a man of learning, if, in a way of solid argument, he had himself taken off the force of what had been objected against the authenticity of these Epistles. The author of the DUDLEIAN discourse thought it below him to reject the *Ignatian Epistles* as corrupt, and not to be depended on, because great and learned men knew this to be the real truth ; but he was at the pains, in a course of just reasoning, to evince it to be so. Meer affirmations, in controverted points, however sanguinely delivered; are meer nothings, and accounted so by all capable judges.

He says farther, “although the advocates for Episcopacy see no necessity for giving up the testimony of Ignatius, it is not from an opinion that their cause would labor under any great distress without that support”. We are not very strongly inclined to give full credit to what is here delivered. Ignatius is the only writer, until towards the close of the second Century, that is of any service to the Episcopal cause. Prelatical writers know it, and accordingly repair to his Epistles as their Sheet-anchor ; and they did so, with as much zeal and assurance as they do now, when they had no copies of these Epistles, but such as, at this day, are acknowledged by Episcopalians themselves to have been so corrupted and interpolated, as not to be capable of a just vindication. If they had thought their cause “would not have labored under distress” without these Epistles, they would not have been at such immense pains to purge them, and support their authority for their proper use.

The Dr. exclaims, “hard is the fate of ancient writers !
 “For, if they do not countenance modern opinions,
 “the authority of their writings will be disputed. And
 “when an obstinate opposition is once undertaken,
 “whether from interest, or spleen and malignity, no
 “ancient

private epistles, the regulations and decrees of councils, and the report of ecclesiastical historians, as exhibiting evidence of irresistible force, in favor of Episcopacy” ; I say, if he means, by these ancient records, such as are to be met with in the TWO FIRST Centuries, he is grossly mistaken while

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“ ancient authors are so secure, not even those of some
 “ of the holy Bible, but that such adventurers may be
 “ able to do some injury to their reputation and autho-
 “ rity”. Had not the Dr. been himself most evidently
 under the prevailing influence of Interest, or Malignity,
 or both, or something worse, when he wrote this, it
 would not have had a place here. He knows, or might
 have known, if he had read even Episcopal writers, and
 these only, that KNAVISH FORGERIES were common,
 even in those times that are called primitive. Scarce
 one of the Apostles, or first Christian fathers, have es-
 caped being personated by some wretched impostor, in
 some work or other sent into the world under their
 name. Even Jesus Christ himself has been thus basely
 used. One must be quite unacquainted with the
 ancient writings not to know this. Nay, it is the
 truth of fact, and acknowledged to be so, not only by
 Episcopalians, but even Roman-Catholic-Writers, that
 IGNATIUS in particular has been most fraudulently
 dealt with, no less than EIGHT of the fifteen Epistles
 that bear his name being FORGERIES ; yea, it is fact
 likewise, and owned to be so, that the OTHER SEVEN,
 before the editions of Usher and Vossius, had been so
 CORRUPTED by some knavish interpolator, that they
 ought not to be received as his genuine works. Their
 great advocate and defender, Bishop Pearson, expressly
 declines the vindication of them, in their old editions,
 notwithstanding the care and pains of Vedelius to purge
 them. Had the Dr. attended to these indubitable facts,
 he would not have made the above bitter complaint ;
 much less would he have inserted his narrative from
 Father Hardouin, which is as much to the purpose, as
 if he had told the story of a cock, and a bull, and three
 ram-chickens, with which the children are sometimes
 diverted,

he thinks, that they will be of any service to the Prelatical cause. Ignatius excepted, whose Epistles have been proved, in the DUDLEIAN-DISCOURSE, to have been so corrupted as to be unworthy of notice, none of the primitive writers, within this period, speak of the government of the Church, as committed to Bishops, in the sense here contended for. If Episcopalians are pleased to affirm the contrary, let it be remembered, the *onus probandi* lies with them ; and if they can, let them give us good evidence, that any of these writers say, that Bishops are an order in the Church superior to Presbyters ; that ordination was the peculiar work of Bishops, in distinction from Presbyters ; that Episcopal government was that by which the Church was governed ; and that this form of government was instituted by Christ, or his Apostles. Until they do this, which we know it is not in their power to do, we shall continue of the mind, that no more can be collected from the fathers, within this period, than from the scriptures themselves, to give countenance to Episcopacy, in the view in which we oppose it.

IF, by the writings of the fathers referred to, the Dr. means the fathers AFTER the second Century, and downwards, we don't think any testimonies from them will be much to the purpose ; as it is well known to all, who know any thing of antiquity, that we are now got into those times, in which there was a deviation from the purity and simplicity of the gospel, in many other things besides this of the government of the Church. We are free to acknowledge, that, in the *third* Century, there began to appear a departure from the original plan of government in the Church. Bishops
were

were now distinguished from Presbyters ; though, to ascertain the precise idea meant by this distinction, will, I believe, be found, upon trial, to be exceeding difficult. It is indubitably clear, that the Church was governed, AS YET, by Presbyters as well as Bishops : Nor does it appear, that a Bishop was now any thing more than the head of a SINGLE flock or congregation, the affairs of which were managed, not by the Bishop ALONE, as though all power was vested in him ; but by its Presbyters also, united in one common council. This is plainly visible thro' the whole of Cyprian's writings. Nay, that wonder of learning, Professor Jamelson, is very positive in it, that, in the opinion of Cyprian himself, Bishops were no otherwise superior to Presbyters, than Peter was to the other Apostles, the FIRST, the HEAD, of one and the same order in the Church. * But, whatever the distinction was, that might take place, in time, between Bishops and Presbyters, it was undoubtedly small in its beginnings. The Bishop was, at first, only PRIMUS INTER PARES, the Head-Presbyter, the præses of the consistory ; and it was gradually and imperceptibly that he attained to that dignity and power, with which he was afterwards vested. It did not come into event at once. It was the work of time, and a long time too. From Prime-Presbyters arose Bishops ; from City-Bishops, Bishops whose power extended to the neighbouring Country-Churches ; and, when christianity had got the secular arm on its side, and corruption had increased therewith, as it hastily did to a monstrous height, we now hear of Diocesan Bishops ; from these arose Metropolitans ; from Metropolitans, Patriarchs ; and finally, at the top of all, his

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holiness,

* See his Cyprianus Isotimus, chap. 4th, throughout.

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highness, the POPE, claiming the character of universal Head of the Church. This state of things came on insensibly, step by step, and not all at once. It began, in a degree, even in the Apostles days, discovering itself in the pride of Diotrophes, who “desired the preheminance”; and it went on increasing, until the rise of that amazing power, which for so many Centuries, has oppressed, and destroyed, the saints of the most high God.

THIS will reasonably and fully account for “a departure from the original plan of government”, without its making at first, or in its gradual advances for a while, “any violent struggles and convulsions”. According to the prophetic declaration of the Apostle Paul, it was to come on MYSTERIOUSLY; and so it did in fact, and insensibly too, until the powers of this world could be called in to the aid of aspiring grasping Clergymen; and then there was bustle, struggling, and noise enough: For, from this time, we read of little else, in Ecclesiastical history, but the squabbles of some of the Clergy, and their artful, and sometimes perfidious, managements to enrich and aggrandize themselves, to the depression of others; until, at length, he that is called THE SON OF PERDITION became the MAN OF SIN grown up to his fullness of stature.

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70 to 83
67 to 70. THE Dr. has introduced that truly great man, Mr. Chillingworth, saying, “when I shall see all the
“ fables in the *Metamorphosis* acted, and prove
“ true stories; when I shall see all the Democracies
“ and Aristocracies in the world lie down and sleep,
“ and awake into Monarchies; then will I begin
“ to believe, that Presbyterian government, hav-
“ ing continued in the Church, during the Apo-
“ fles

“fles times, should presently after (against the
 “Apostles doctrine and the will of Christ) be
 “whirled about like a scene in a Masque, and tras-
 “formed into Episcopacy”. I also shall insert a
 few passages from this celebrated writer, leaving
 it with the Public to judge, whose quotations, the
 Dr’s or mine, reflect most honor on him, and are
 the strongest illustration of his real greatness.—
 Says he, “By the religion of Protestants, I do
 not understand the doctrine of Luther, or
 Calvin, or Melancton ; nor the confession of Au-
 gusta, or Geneva ; nor the catechism of Heidel-
 burg ; nor the articles of the Church of England ;
 no, nor the harmony of the Protestant confessions :
 But that in which they all agree, and which they
 all subscribe with a greater harmony, as a perfect
 rule of their faith and actions ; that is, the BIBLE.
 The Bible, I say, the Bible ONLY is the religion
 of Protestants.—I, for my part, after a long, and
 (as I verily believe and hope) impartial search of
 the true way to eternal happiness, do profess plain-
 ly, that I cannot find any rest for the sole of my
 foot, but upon THIS ROCK ONLY. I see plainly,
 and with my own eyes, that there are Popes a-
 gainst Popes, Councils against Councils, some Fa-
 thers against others, the same Fathers against them-
 selves, a consent of Fathers of one age against a con-
 sent of Fathers of another age, the Church of one
 age against the Church of another age.—In a word,
 there is no sufficient certainty but of scripture only,
 for any considering man to build upon. THIS
 therefore, and this ONLY, I have reason to believe ;
 this I will profess ; according to this I will live ;
 and for this, if there be occasion, I will not only
 willingly, but even gladly lose my life ; though I
 should be sorry that Christians should take it from
 me.

me. Propose me any thing out of this book, and require whether I believe it, or no ; and seem it never no incomprehensible to human reason, I will subscribe it with hand, and heart ; as knowing, no demonstration can be stronger than this, God has said so, therefore it is true". * It is strange that one, who could make so good a judgment of the ancient Fathers, and give his sentiments concerning them with such exact truth, and sound reason, should afterwards write in the manner he is here represented to have done in relation to Episcopacy. It is certain, he was wrought upon, by the famous Jesuit, who went under the name of John Fisher, to forsake the communion of the Church of England, and to embrace the Romish religion, and to do it with an incredible satisfaction of mind. Perhaps, the best way to account for the extravagant mode of language in which he writes of Episcopacy, is to suppose, that he was under some undue influence from those arguments which had induced him to profess himself a Roman-Catholic. And there may be the more reason to suspect this, as, after his conversion from Popery, it appears, from a letter of his to Dr. Sheldon, "that he had scruples about leaving the Church of Rome, and returning to the Church of England" ; which scruples he freely declared to his friends. † I shall only add here, much greater men, than Mr. Chillingworth, for knowledge in Antiquity, if not for reasoning powers, and in the communion of the Church of England too, not to say any thing of others,

* Religion of Protestants, a safe way to salvation, chap. 6. sect. 56.

† Bayle's Critic. Dict. in the edition that contains the lives never before published, under the name, Chillingworth.

others, quite differ from him upon the head of Episcopacy, and as urged hereto from their intimate acquaintance with the writings of the fathers, as well as the sacred scriptures. That great Antiquary, the learned Arch-Bishop Usher, in a letter to Dr. Bernard, says, “ I have ever declared my opinion to be, that “ *Episcopus et Presbyter, gradu tantum differunt, non ordine*” ; that is, Bishop and Presbyter DIFFER ONLY IN DEGREE, not in ORDER. And, in the close of this letter, he adds, “ for the testifying my communion with these Churches, [the reformed ones in France and Holland] which I do love and honor as true members of the Church universal, I do profess, that, with like affection, I should receive the blessed sacrament at the hands of the *Dutch* ministers, if I was in Holland ; as I should do at the hands of *French* ministers, if I were in *Charentone*. * The celebrated Bishop Burnet says, “ I the more willingly incline to believe Bishops and Presbyters to be SEVERAL DEGREES OF THE SAME OFFICE ; since the names of Bishops and Presbyters are used for the same thing in scripture, and are also used promiscuously by the writings of the two first Centuries”. † I shall only mention farther the learned Dr. Stillingfleet, who was as well versed in the fathers as any man, in his day, or since. His words are these, ‡ “ I believe, upon the strictest inquiry, Medina’s judgment will prove true, that Jerom, Austin, Ambrose, Sedulius, Primasius, Chrysostom, Theodoret, Theophylact, were all of Aerius’s judgment as to the IDENTITY of both name and order of Bishops and Presbyters in the primitive Church”.
And

* The judgment of the late Arch-Bishop of Armagh, on several points, by R. Bernard, D. D. pag. 125, 126.

† Vind. of the Church of Scotland. ‡ Iren. pag. 276.

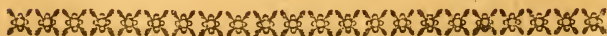
And again, a little onwards, “ I do as yet despair of finding any one single testimony in all Antiquity, which doth in plain terms assert Episcopacy, as it was settled by the practice of the primitive Church in the ages following the Apostles, to be of UNALTERABLE DIVINE RIGHT”.

THE two propositions, from which the consequences are drawn which finish this Section, are both utterly denied ; and, upon what has been offered, we may fairly and justly say in direct contradiction to them :

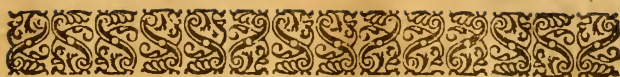
THAT Episcopal government was not at all, much less universally, received in the Church PRESENTLY AFTER the Apostles times.

THERE is therefore no room for the supposition of an alteration in this Government PRESENTLY AFTER these times ; and, in fact, there was no such SPEEDY alteration.

EPISCOPACY therefore was not so ancient as is pretended, nor is there any need, or reason, to suppose, or say, it was apostolic.



ANSWER



A N S W E R to SECTION II. which says, “ The Powers peculiar to the Episcopal Office are *Government, Ordination, and Confirmation*”.



THE Dr's business here is to explain, and establish, the proper superiority of Bishops to Presbyters. In order to this, he previously endeavours to separate, what he calls, the APPENDAGES to the Episcopal office, from the powers that essentially belong to it. And here he says, “ every one knows, that the office of a Clergyman is the same, whether he is possessed of a Fortune, or is without one ; whether he has a large Parish, or a small one”. And so “ with regard to place, he who has a small Diocese has the same Episcopal power, as he who has a large one ; and it matters not, as to the validity of the act, whether it be performed by the Bishop of Man, or the Arch-Bishop of Canterbury”. The question is not, whether these and such like APPENDAGES to the Episcopal-office will be destructive of the powers, which, by the institution of Christ, essentially belong to it ; but whether they do not unfit the persons vested with it for the proper discharge of the duties of it ? In-somuch, that it would be highly unreasonable to add such Appendages to the office, and as much so to expect, if they are added, that christian professors should not complain of it as an intolerable

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grievance.

*App: 13.
Def: 64
Ref: 71.*

grievance. If it “matters not, as to the validity of the act”, whether a Bishop has a single congregation for his charge, or several hundred, it certainly does as to his capacity to serve the great ends of his office. I suppose the Dr. would not say, it would destroy the “validity” of a Bishop’s act, was he an universal one, as the POPE is; but there are few, I believe, but would think it “mattered much”, whether there was such a Bishop, or not. And the clothing Bishops with worldly dignity and power, and placing them at the head of large Dioceses, is, in proportion, the same incongruity; and, instead of serving the true spiritual interest of the Church of Christ, has been greatly detrimental to it in all ages, from Constantine to this day; and, I am persuaded, will ever be so.

THE Dr. now comes to the consideration of “those powers that are peculiar to Bishops, and without which they would cease to be Bishops”; and these, he says, “will be found to be the powers of government, ordination, and confirmation”.

HE begins with the “power or right of government”, in support of which he has offered three things.

ONE is, that “this right is necessarily included in the superiority of their office”. He does not here, as might have been expected, in so important a matter, go into the consideration of the nature of this office, proving herefrom its superiority, in the sense he affixes to this word. By the governing power he would make essential to the Episcopal office, he means a monarchical power, such an one as may be exercised without subordinate

nate officers, yea, in opposition to them. But, surely, such a power as this is not “necessarily included” in meer superiority of office. This superiority there may be, and this there has been, and now is, in many societies, where the power of the highest office, among subordinate ones, is not the power of an absolute Monarch, which knows no check but his own sovereign pleasure. Nothing therefore is yet said, that has the appearance of solid argument.

ANOTHER thing is, “that this power was conveyed from the Apostles to their successors, the Bishops; that it was exercised by Timothy, Titus, and others; and that it has, through all ages of the Church, been transmitted down, and maintained by the Episcopal order”. So the Dr. says, without adding one word by way of proof. It is very extraordinary, when he undertook to support the superiority of Bishops in point of government, and as absolute Monarchs too, that he should do it in a dictatorial manner only; as though his affirmation would be esteemed good evidence in the case. We must have a much better argument to convince us, that the exorbitant power he claims for Bishops really belongs to them, than barely his saying, that it was “conveyed to them by the Apostles, and has been exercised by them ever since”.

THE last thing is, the Epistles to the seven Churches of the Lydian-Asia; which, says he, “are a proof, that the government of the Churches, respectively, was lodged in the hands of single persons, who are called Argels, by which was meant and intended, according to the voice

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of united antiquity, Bishops in the appropriated sense". Here again he rests this essential affair of the government of Bishops upon meer affirmation ; though he could not but know, that it has been proved, at least in the opinion of Non-Episcopalians, an hundred times, that these " Argels" were not Bishops, " in his appropriated sense". This is all, however strange it may appear to the reader, that the Dr. has been pleased to say in defence of that super-intending, absolutely monarchical power he essentially connects with the Episcopal office. If nothing more can be offered in proof of this claim, it is, without all doubt, an unjustifiable one ; and we may justly look upon such power, wherever exercised, as a real usurpation ; especially, if the two following passages of scripture, among many others that might be mentioned, are attended to. The first is in the Acts of the Apostles, chap. 20. 17. " And from Miletus, he [Paul] sent to Ephesus, and called the Elders [Presbuterous, the Presbyters] of the Church". It follows, ver. 28. " Take heed to your selves, and to all the flock, over which the holy Ghost hath made you overseers [Episcopous, Bishops] to feed [Poimainein] the Church of God". Two things are here obviously discernable. One is, that, in the opinion of the apostle Paul, Presbyters and Bishops are one and the same officers in the Church ; for he promiscuously makes use of these names, in the same discourse, to point out precisely the same persons. The other is, that the work proper to Presbyters is that of " feeding the flock of God" ; an allusion to the business of Shepherds, which essentially includes in it the inspection and government of the Sheep committed to their care. " To feed", [Poimainein] is often used to signify the whole duty

duty of the Governor of a family, and of those Governors also who are at the head of Kingdoms. In Revel. 2. 27. it is said of Christ, in his character as "Lord of all", that Poimanei autous, "he shall rule them [the nations] with a rod of Iron". The other text of sacred writ is that in Peter's first Epistle, 5th chap, first and second verses, "The Elders [Presbuterous] which are among you I exhort, who am also an Elder ;—feed [Poimante] the Church of God, which is among you, taking the oversight thereof", Episcopountes, acting the part of Bishops towards them. It is plain, from this passage, that the work of instructing and governing the Church of God properly belongs to Presbyters : Nor could it well have been more plainly and fully expressed ; for they are not only exhorted, by an inspired Pen, to "feed the Church of God" ; but to do it, Episcopountes, acting in the character, and performing the proper work of Bishops ; which surely includes government, as well as instruction. If governing authority is not, in these texts, committed to Presbyters, and by apostolic institution too, there are no words in which it can be done. Let the Dr. produce only a single passage, any where in the New-testament, that mentions Bishops, in his appropriated sense, and entrusts them with the affair of Church-Government, and we will then acknowledge he has done something to good purpose ; which we do not think he has done as yet.

ANOTHER power belonging to Bishops, says the Dr. is "*ordination* ; which has always been considered by the friends of Episcopacy, as PECULIAR to Bishops, and UNALIENABLE from their office". He does not here speak the truth of fact, even
since

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since the settlement of Episcopacy in England, after the reformation. The first reformers, and hundreds of others, all along from their day, of high dignity in the Church, and the best character for piety and learning, have been of our mind as to the Identity of Bishops and Presbyters, and that ordination was appropriated to Bishops by human constitution only.

THE Dr. goes on, "with regard to the power of ordination, none, that have labored in the cause, have been able to shew from scripture a single instance, wherein this power has been exercised by Presbyters only". He should have added, in his opinion ; for, in the opinion of judges far more learned in the scriptures, and all other writings, than he or I can modestly pretend to be, instances of this power of Presbyters have been produced, and such as Episcopalianism have never yet been able to set aside. He subjoins, in the immediately following words, "but there are many instances in which, those who are manifestly superior to Presbyters are found to have used it". Let him give us, from the scripture, if he can, a single instance of ordination by any ORDINARY FIXED officer in the Church, that was of an higher order than that of Presbyters. It is certain, though we have examples, in scripture, of ordination by extraordinary and ordinary officers, by Apostles, by Evangelists, by Teachers, or common Pastors or Presbyters ; yet, we no where read, throughout the New-testament, of so much as one ordination by any person under the name or stile of a Bishop. If what I say does not consist with exact truth, the mistake may be easily shewn ; as the sacred books are open to every one's view.

THE Dr. proceeds, “as to the case of Timothy, whom St. Paul exhorts, in his first Epistle to him, “not to neglect the gift which was given him by prophecy, *with* the laying on of the hands of the Presbytery”, it will not answer the purpose”. And why? Because “in his second Epistle to him, he expressly asserts, that this same gift was imparted to him” *by* the laying on of his own hands”. But how does the Dr. know, that the apostle *Paul* is speaking of one and the same gift, in both these texts? He should have given us some proof of his knowledge, as to this point; for it is far from being certain, that the same gift is spoken of in these different Epistles, wrote at different times. Some of the best writers think it most probable, that different gifts are meant in these passages. But should it be supposed, not granted, that the same gift is spoken of in both texts, and that this gift was the power communicated by ordination, how does it appear, that it was given by “the laying on of Paul’s hands” only, and not by “the hands of the Presbytery” as truly? It is as positively said, in the first Epistle, that it was given “with the laying on of the hands of the Presbytery”, as it is, in the second, that it was “by the laying on of Paul’s hands”. What then? Says the Dr. “observe the difference between *BY* and *WITH*. Timothy received this gift “*BY* the imposition of St. Paul’s hands”, as being effectual to convey it; but it was only “*WITH* the imposition of the hands of the Presbytery”, which implies not any power in them, but their concurrence only”. Notably said! An irrefragable argument truly! The distinction the Dr. here makes between the just import of the prepositions, *meta*, and *dia*, is altogether groundless, and could be contrived for no other reason than

than to serve a present turn. These prepositions are commonly used, in the New-testament, as carrying in them the same force. An observable instance of this we have in the 15th chap. of the Acts. In the 4th ver. it is said of Paul and Barnabas, that “they declared all things God had done [meta] with them”. In the 12th ver. the same thought is thus expressed, they “declared what miracles and wonders God had wrought among the Gentiles [dia] by them”. The preposition, meta, in the 4th ver. has exactly the same force with the preposition dia in the 12th ver. and might, with equal propriety, have been rendered *by*, as it is in the 12th ver. An instrumental efficiency is the thing meant in both places. Many more instances might be brought of the like use of these prepositions, but that it would take up more room than can be here spared. The Dr’s suggesting, that holy orders were conveyed to Timothy, solely *by* Paul’s hands, in virtue of the force of the preposition dia ; while, in virtue of the force of the word meta, *with*, nothing more is imported, by the imposition of the hands of the Presbytery, than their concurring with, or approbating the apostle Paul’s act, which wholly communicated the power, is nothing better than an arbitrary invention to support a sinking cause. In this view of the matter, any private members of the Church might have “laid on hands” in Timothy’s ordination, with as much pertinency as it’s Presbyters. It cannot, with the least shadow of reason, be supposed, that an inspired Apostle would have called in a number of Presbyters to join with him in the sacred solemnity of “imposing hands”, if they had not a right, as officers in the Church of Christ, to perform this action ; and their performing it is a
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sure argument of their right to do the thing intended by it, that is, separate a person to the work of the Gospel-ministry : As they that have a right to apply water in the name of the Father, and the Son, and the holy Ghost, have a right to baptise ; and they that have a right to set apart bread and wine, and distribute it to the people, have a right to administer the Lord's supper.

I CANNOT help observing here, if it had been in the Dr's power to have turned us to a text of scripture, in which it is declared, that the ministerial gift was given " WITH [meta] the laying on of the hands of the EPISCOPATE, he would have triumphed in it, as a decisive argument in his favor. And should it have been objected, that this gift was also said to be given " BY [dia] the laying on of the hands of Paul", and that, in consideration of the peculiar force of the preposition BY [dia] HE it was that conveyed the gift ; but that the EPISCOPATE only signified their concurrence in the affair ; I say, should such an objection have been made, I doubt not, it would have been attributed to a " wrangling captious disposition", not to say any thing worse.

It is added, in the next following words, " St. Paul could have ordained without their concurrence, but the imposition of their hands would have been altogether unavailable without his". We say, on the contrary, and our bare word carries as much convincing weight with it as their's, that this Presbyterian-consistory might have ordained Timothy without the apostle Paul, as he might have done it without them ; and, in either case, the ordination would have been valid to all the
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purposes

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purposes of the Gospel-ministry. If the passion of shame, excited in the Dr. had operated with a little more strength, he would not, by "repeating things which have been so frequently said by others", have made it necessary that we also should do the same.

HE has seen fit to say only two things more, in support of the peculiar unalienable right of Bishops, in the appropriated sense, to ordain.

THE first is, that "no instance of ordination; performed by meer Presbyters, can be found in the Church for several ages. Aerius & Colluthus, in the fourth Century, seem to have been the first contrivers of ordinations of this sort". So we were told in a book, intituled "a modest proof of the Government settled by Christ and his Apostles in the Church", published here and dispersed about forty years ago; which was soon answered by the late worthy Dr. Wigglesworth, and in so masterly a way, in his "sober remarks", that this blustering pretence has lain dormant ever since; and it would have been more to the Dr's honor to have suffered it to continue in this state of oblivion, than to have revived it with only a bare mention of it, and refering his readers to "Hooker's Eccles. Polity, and Arch-Bishop Potter's very excellent discourse of Church-government". Epiphanius was the first that found fault with Aerius, stigmatising him as an Heretic. And why did he thus condemn him? Was it *only* or *meerly* for his opinion concerning the *parity* of Bishops and Presbyters? Far from it. He zealously opposed the lawfulness of PRAYING FOR THE DEAD. Epiphanius was a stickler for this rank superstition, now coming into practice,
and

and could not bear to have it exposed. The Heresies therefore he taxed Acrius with, were the IDENTITY of Bishops and Presbyters, and the unlawfulness of PRAYING FOR THE DEAD ; Heresies, as Dr. Wigglesworth writes, “ of much “ the same nature, and Epiphanius’s confutation “ of them both equally learned and satisfactory : “ For it is observable, that, in the same place, “ where he condemns that monstrous Heresy of “ the Identity of order, he fairly confesses, “ that, “ by the two orders of Presbyters and Deacons, all “ Ecclesiastical offices might be performed”. To “ this I shall only add the words of the learned “ Dr. Stillingfleet, who says, if Acrius was an “ Heretic for holding the *Identity of order*, it is “ strange that Epiphanius should be the first man “ that should charge him with it ; and that neither “ Socrates, Sozoman, Theodoret, nor Evagrius, “ before whose time he lived, should censure him for “ it. And why should not Jerom have been equally “ animadverted upon, who is as express in this as “ any man in the world”. * There was no need, nor any reason, to join *Colluthus* with *Acrius* ; for he did not act in the capacity of, what Episcopalians would call, a meer Presbyter, in the business of *ordaining* ; but as a Bishop. Dr. Stillingfleet has proved, from Blondel’s apology, that he was a Bishop of the Meletian party in Cynus, and is supposed to have been ordained a Bishop by Meletius. †

As the Dr. has been pleased to say, “ no instance of an ordination by meer Presbyters can be found

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in

* Sober remarks, pag. 4, 5. † Vid. *Irenicum*, pag. 381 ;—and more largely Blondel’s apology, Sect. 3. from 317, to 327.

44 The Appeal to the Public answered.

in the Church for several ages", we might naturally conclude there are numerous examples of Episcopal ordination in these several ages. We should take it kindly to have pointed out to us so much as ONE instance, within the long period of an hundred and fifty years from Christ, of an ordination by any Bishop, in any part of the christian world; meaning by a Bishop, an officer in the Church of a superior order to that of Presbyters. I have lately been looking over the extracts I made twenty years ago, from the fathers of the two first Centuries, containing every thing in their writings that might be thought to have relation to the present controversy; and I don't find a single example of an ordination by Bishops, in the appropriated sense, within the time before specified. If the Dr. would present us with one from his own knowledge, or by communication from the convened body that appointed him to write, it would be, to me, a great favor, as hereby I might fill up an essential vacancy in my extracts, and render them quite perfect: And, besides it's being a gratification to me, it would be a vast help to the Episcopal cause, and, in a good measure, justify the Challenge, prelati cal writers sometimes triumphantly make, calling upon their opponents to give an instance of Presbyterian ordination for some Centuries.

THE other thing, with which the Dr. finishes what he thought proper to say upon the head of ordination, is, that "from this time, [the fourth Century] until after the beginning of the reformation in the sixteenth Century, no instances worthy of notice occur to favor ordination by Presbyters". He had before said, Aenus and Colluthus were

were the first contrivers of ordination by Presbyters ; so that, according to him, there were no instances in this kind until the fourth Century, the age in which they lived. How does this agree with the account of Eutichius, who says, “ that the twelve Presbyters constituted by Mark, in the See of Alexandria, chose out one of their number to be head over the rest, and the other eleven, laid hands on him, and blessed him, and made him Patriarch” ?—Or with the account, Jerom, more ancient than he, has given us of the same fact, saying, “ at Alexandria, from St. Mark to Heraclius and Dionysius, Bishops, the Priests always took one out from among themselves, whom they set in the highest seat, and called Bishop, just as an army makes an Emperor, or as if the Deacons should chuse one out of their number, and call him an Arch-Deacon” ? These are instances that are to be met with in most writers on our side of the question. A great variety of cases also, in proof of Presbyterian ordination, within the time specified by the Dr. may be seen in Dr. Stillingfleet’s *Irenicum*, pag. 374. and onwards. He is egregiously mistaken likewise in saying, that, from the fourth Century, until the beginning of the reformation in the sixteenth, “ no instances worthy of notice occur to favor ordination by Presbyters”. What he may think worthy of notice I cannot tell ; but ordinations, in this kind, were common many ages before the reformation he speaks of, and as worthy of special notice as any Episcoopal ones since. * I would

* Says Mr. Daniel Williams, in his preface to Mr. J. Owen’s plea for scripture-ordination, “ the ancient Vaudois, or Waldenses, those eminent and faithful witnesses against antichristian usurpations, have had no ordination”

46 The Appeal to the Public answered.

would here ask the Dr. in the words of that eminently learned man, the late reverend Mr Thomas Walter of Roxbury, “ whether the Vaudois of Piedmont were not much ancients than two hundred years ? Leger has sufficiently demonstrated their antiquity, and proved, that the Waldenses were long before the time of Peter Valdo, which name (as they are now called Vaudois from the word Vaux, that signifies a valley) belonged to them as inhabiting the vallies of the Alps. We will take their character and history from a sworn enemy of their’s, from Claudius Sesselius, the Arch-Bishop of Turin, in a book which he wrote against them. There he tells us, “ that the seat of the Waldenses took its rise from a most religious person, called Leo, that lived in the time of Constantine the great, and who, detesting the covetousness of Pope Sylvester, and the immoderate bounty of Constantine, chose rather to embrace poverty with the simplicity of the christian faith, than with Sylvester to be defiled with fat and rich benefices ; and that all they who were seriously
“ religious,

dinations but by Presbyters for five hundred years past. History of the Vaudois, chap. 3. The first guides of the people from mystical Egypt were Presbyters ordained by Presbyters. These are they that gathered the first-fruits unto God.—They have gone in mourning from generation to generation.—They have been sore broken in the place of dragons, and covered with the shadow of death ; yet have they not forgotten the name of their God, or stretched out their hand to a strange God. It is by the ministry of these that the truth prevailed, the eyes of nations were opened, and vast multitudes reduced to the obedience of the gospel. They sealed their ministry with their blood, and heaven sealed it with the most glorious success”.

“ religious, joined themselves unto them”. Also Requerus Sacco, the celebrated inquisitor, quoted by the Jesuit Cretzer, in his Bibliothecque of the fathers, asserts, “ that among all the sects there is none that has been so pernicious to the Church of Rome, as that of the Leonists, because it is the most ancient, and has continued longest : For some affirm, that it began in the time of Sylvester, and others say, in the time of the Apostles”. The Fryar Belvedoras, excusing the Missionaries for their not converting one of these Waldenses, assigns this reason for it, “ that their Heresie was too firmly rooted for any to be able to do good among them : They of the Valleys have been always, and through all times, accounted Heretics”. * So that, upon the whole, the Dr’s “ uniform practice of the Church for fifteen hundred years”, is as destitute of evidence from antiquity, as the necessity of Episcopal ordination is from the scriptures.

He now comes to the last branch of the Episcopal office, “ imposition of hands in confirmation” ; concerning which, after explaining the nature and design of this rite, he says, “ the Church of England declares, that it hath been a solemn, ancient and laudable custom, continued from the Apostles time”. And here his reasoning is eminently curious. “ If this custom has been *from* the Apostles, it must have been practised *in* their time ; for, in the language of the schools, the *terminus à quo* is in the time of the Apostles. And it can with no propriety be said to have been continued *from* their time, if it commenced

App: 19.
Def: 93.
Resp: 102.

* Walter’s Reply to the discourse of Episcopacy, pag. 82, 83.

menced *after* it". Demonstrably argued ! But to what purpose ? May it not be true, that this was a custom neither in the Apostles days, nor within the truly primitive times, though it be granted the Church of England says " it continued from the Apostles times" ; and if so, that it was their judgment, in consequence of the Dr's learned reasoning, that it was in use by the Apostles themselves ? Is infallibility the peculiar privilege of this Church ? Will it ascertain the truth of a disputed fact, to say the Church of England affirms it to be one ? Some farther proof is necessary. The Dr. seems sensible of it, and goes on to " see what information the scripture gives us, relating to this subject". And he particularly mentions three texts to his purpose.

20 THE first is, Acts 8. 14—17. which gives an account of Peter and John as sent to Samaria, who, when they were come, " prayed for them that they might receive the holy Ghost ; and laying their hands on them, they received the holy Ghost". These words, says the Dr. " exactly describe confirmation as practised in the Church of England, and there is hardly room for a possibility of applying them to any thing else". It is as evident as words can well make it, that the imposition of hands by the Apostles, spoken of in this text, was for the impartation of the holy Ghost in MIRACULOUS GIFTS. For it is said of Simon the forcerer, ver. 13. that he " wondered, beholding the miracles and signs which were done" ; and, in the 18th ver. that " when he saw, that, through the laying on of the Apostles hands, the holy Ghost was given", that is, a power to do those miracles and signs, " he offered them money, saying, give me also this power, that on whomsoever I lay hands, he may receive the holy Ghost",

Ghost", that is, the ability of working wonders. Will the Dr. in sober seriousness, say, that there is any likeness between the imposition of a Bishop's hands in confirmation, and this laying on of the Apostles hands, as to it's use and end? Was any miraculous power ever conveyed, in this way, by any Bishop of the Church of England to any one his hands were laid upon? Does any Bishop, since the days of Popery, pretend to impart this power? Why then is this text brought in proof of the doctrine of confirmation? Might it not be reasonably thought, that prejudice itself could not find a possibility of applying it to this purpose?

THE second text is that in Acts 20. 7. which contains, says the Dr. "another instance of confirmation in the disciples at Ephesus, on whom, "after they were baptised", St. Paul "laid his hands, and the holy Ghost came upon them". He has here shamefully stopt short in the middle of a sentence, keeping out of sight a necessary part of it. For it follows immediately, and in order to finish the sentence, "and they SPAKE WITH TONGUES, and PROPHESED". Is this fair? Does it carry the appearance of that impartial uprightness, which becomes every honest writer? Can any imaginable reason be assigned for his thus curtailing the text, but only this, that if he had given it in whole, it would have been, at once, visible to his readers, that it was nothing to his purpose? And this will always be the truth, until it appears, that baptised persons, upon a Bishop's laying his hands on them, are able to "speak with tongues, and prophesie".

THE last text is that in the Epistle to the Hebrews, chap. 6. ver. 2. where, it's author, among other things, speaks of "the laying on of hands".

*App: 21
20f: 94
Ref: 03*

App: 22

We read of the Apostles, as “laying on their hands” in the following cases ; in ordination, in healing the sick, and in conveying miraculous powers ; but in no other that I can recollect at present. In whichever of these senses “the laying on of hands” is here understood, it makes nothing to the Dr’s purpose.

HE takes notice of two objections against what he had offered, from scripture, in proof of this rite of confirmation.

ONE is, that “these instances prove only what was actually practised by the Apostles, but not that this rite was intended to be of standing use to the Church in all ages”. And, in reply, he roundly affirms, that “confirmation was practised by the IMMEDIATE successors of the Apostles, and has been UNIVERSALLY CONTINUED through all the ages of the Church, until within these two Centuries” ; and that this “must be confessed by all that have the LEAST ACQUAINTANCE with Ecclesiastical history”. This is not the first time the Dr. has discovered his want of knowledge in the ancient writings ; nor the first time he has, with great assurance, declared that to be true, which others know to be false. It is well known to those, who are tolerably versed in antiquity, though the Dr seems quite ignorant of it, that NO INSTANCE of confirmation is to be met with, in any of the writings of the fathers, until towards the close of the second, or rather the coming in of the third Century. I now tell him what may appear a new and strange thing to him, that Tertullian is the oldest father who speaks of this rite of confirmation ; and I could tell him of several other superstitious

stitious rites that were, by this time, brought into practice. And if he will be at the pains to consult Mr. Pierce's vindication of Dissenters, or the dissenting Gentleman's answer to White, he will find, that confirmation, in those days, was always performed, not as it is in the Church of England, but IMMEDIATELY after Baptism.

THE other objection the Dr. considers is, "that *app: 2*
from the instances of confirmation [he should have *Resp: 0*
said, of the laying on of the Apostles hands] recorded in scripture, the effects of it appear to have been miraculous; and as the power of miracles has long since ceased, this rite is now useless, and ought not to be continued". But, says he, "the solution of this objection is not difficult". How then does he solve it? Why, by cautiously avoiding to say any thing upon it that is really to the purpose. For though he says, miraculous gifts were imparted by the imposition of the Apostles hands, and other gifts also of a different nature, meaning hereby "the gracious assistances of the holy Spirit, without which it is as certain now, as it ever was, that no man can fulfil the conditions of the Gospel-covenant"; yet he does not venture to go on, and affirm, that either of these gifts are imparted by Bishops to those, upon whom they lay their hands in confirmation; or that Bishops have, or pretend to have, in these days, this power of communication. And if they have no power to impart the holy Ghost, either in miraculous gifts, or gracious assistances, why should they use that rite or ceremony by which the Apostles did this? "Might they not as well, to speak here in the words of an excellent writer, * stretch themselves
G 2 upon

* Dissent. Gentleman's answer to White, pag. 45.

52 The Appeal to the Public answered.

upon the dead body of a child, in imitation of Elisha ; or, make ointment with spittle for the cure of the blind, in imitation of our Savior ; or, anoint the sick with oil, in imitation of the apostolic Elders ; as pray, and lay their hands on those who were baptised, in imitation of Peter and John, who did this to the Samaritan converts ONLY that they might receive the miraculous gifts and powers of the holy Ghost” ?

4. 95
p. 83.
I SHALL finish what I have to say, upon this head of confirmation, by addressing to the Dr. in the language of the above quoted author to Mr. White, “ By the order of your common prayer, “ all persons baptised, when they come to competent years, and are able to say the Lord’s prayer, “ Creed, and ten Commandments, and the answers “ of the short Catechism, are to be brought to confirmation”. The Bishop having asked, “ whether they renew the solemn promise and vow “ which was made in their names in baptism”, “ &c ; upon their answer, “ we do”, proceeds “ hereupon to declare, in the most solemn manner, even in an address to God himself, “ that “ he has vouchsafed to *regenerate* these his servants “ by water and the HOLY GHOST, (note : Not “ by water only, but also by the HOLY GHOST) “ and to give them the *forgiveness of all their sins*” : “ And laying his hand upon each particular person, “ he CERTIFIES him by that sign of God’s “ favor and gracious goodness towards him”. I “ pray you, Sir, in the name of God, inform me, “ what warrant has the Bishop to pronounce a “ man’s sins ALL FORGIVEN, and himself RE- “ GENERATED by the HOLY GHOST, upon no other grounds than his being able to say the short “ Catechism,

“ Catechism, and declaring that he stands by his
 “ baptismal engagements ? Will you say that this
 “ is the christian doctrine concerning the terms
 “ of acceptance and forgiveness with God ?—Are
 “ there not multitudes who call Christ their Lord,
 “ and publicly profess to stand by their baptismal
 “ covenant, whom yet he will reject with abhor-
 “ rence at last ? You will then inform me, Sir,
 “ how his Lordship, upon this meer profession and
 “ promise, presumes to declare to almighty God,
 “ and to ASSURE the person, that he is REGENE-
 “ RATED, FORGIVEN, and without all peradven-
 “ ture in a state of favor with heaven ! The ex-
 “ pressions, you must acknowledge, are couched
 “ in absolute and strong terms : Nor do I find
 “ that there is any intimation, that their forgive-
 “ ness depends upon their care to keep, and to
 “ live up to, their baptismal engagements. No :
 “ But though their whole life hath hitherto been
 “ scandalously corrupt ; yet upon their being able
 “ to say the Lord’s prayer, &c. the Bishop so-
 “ lemnly pronounces a most absolute pardon over
 “ them ; appeals to almighty God that he hath
 “ forgiven them all their sins ; and lest this should
 “ be too little to satisfy the doubting sinner, and
 “ quash his upbraiding conscience, he lays his hand
 “ upon his head, and CERTIFIES him, by that sign,
 “ of God’s favor and goodness to him.—To me,
 “ Sir, I assure you, this appears, I do not say a
 “ very shocking, but I must say a very unaccoun-
 “ table solemnity ; and should be glad to know
 “ how to reconcile it to the reverence you owe to
 “ God, or to the faithfulness and charity due to
 “ the souls of men.—Whether the continuance of
 “ this ceremony, in it’s present form of admini-
 “ stration, be either for the honor of the admini-
 “ strator,

54 The Appeal to the Public answered.

“strator, or for the benefit of the Church?—
“Whether it hath not an apparent tendency to
“cherish a delusive hope, and to speak peace to
“such persons as are not, by the christian cove-
“nant, entitled to peace? I, with all humility,
“leave to the consideration of those whom, I
“thank God, it more immediately concerns than
“my self; who are to watch for souls as those
“who must give an account to the GREAT SHEP-
“HERD, who will shortly come; before whom it
“will be a tremendous thing to have the immortal
“souls of THOUSANDS required at their hands”. *

* Dissenting Gentleman's answer to White, pag. 46,
48, 173.

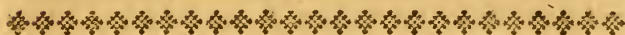


ANSWER





ANSWER to SECTION III. which declares,
the Church in AMERICA, without an Episco-
pate, is necessarily destitute of a regular Go-
vernment, and cannot enjoy the Benefits of
Ordination and Confirmation.



THE design of the Dr. in this Section, is, to *App: 26*
set before the Public the “wretched con- *Def: 99.*
dition” of the Episcopal Churches in the Colonies *Rep: 05.*
“for want of Bishops”. And it’s lamentably bad
state lies in this, pag. 27. that “if, according to the
doctrine and belief of the Church of England,
none have a right to govern the Church but Bi-
shops, nor to ordain, nor to confirm; then the
American Church, while without Bishops, must be
without Government, without Ordination and
Confirmation”.

As to confirmation, it is acknowledged, they
must be in want of it without Bishops, because
they only can perform this piece of service, con-
formably to the established order of the English
Church. But this, though a “great grievance”,
is yet passed over without “enlargement”, as not
being suted, I suppose, to the Colony-taste, and
the other “more important points of Government
and Ordination” immediately proceeded to, and
distinctly

distinctly considered. I shall follow the Dr. in his own way. Only, before I come to take notice of what he has offered upon these "more important" heads, I shall not think it needless to make the two following remarks.

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8. 01.
THE first relates to these words, pag. 27. "according to the doctrine and belief of the Church of England, NONE have a right to govern the Church but Bishops". It is added, in a marginal note here, "the reader will observe, that only such authority is spoken of as is purely Ecclesiastical, and peculiar to the officers of the Church. The King's supremacy, as expressed in article XXXVII, is maintained by the Church in America, in as full and ample manner as in England". What I would observe here is, the difficulty, I may rather say the impossibility of conceiving how it should be believed, that "NONE but Bishops have a right to govern the Church", while it is, at the same time believed, that the "KING is the supreme Governor of it", according to the article refer'd to, which declares, that he hath the CHIEF POWER, the CHIEF GOVERNMENT in all Ecclesiastical causes. The King's supremacy in the Church means nothing short of this, that he is "vested with all power to exercise all manner of Ecclesiastical jurisdiction, and that Arch-Bishops, Bishops, Arch-Deacons, and other Ecclesiastical persons, have no manner of jurisdiction Ecclesiastical, but by and under the King's Majesty, who hath full power and authority to hear and determine all manner of causes Ecclesiastical, and to reform and correct all vice, sin, errors, heresies, enormities, abuses whatsoever, which by any manner of spiritual authority or jurisdiction ought, or
" may

“ may be lawfully reformed”. * Bishops therefore, are so far from being “ the ONLY Governors of the Church”, that they are nothing more than subordinate rulers, dependent on the King, who, by their own acknowledgement, is placed over them as their SUPREME head. The plain truth is, as to authority, “ purely Ecclesiastical”, there is no such thing in the Church of England. Whatever authority it's Clergy, whether superior or inferior, are vested with, it is, in all it's branches, both granted and regulated by the state, and absolutely under it's controul; insomuch, that, be their spiritual powers as you please, they have no right, by the constitution of the Church, to put them into exercise, but in the precise way that has been prescribed to them; nor can they do it in any one instance. No Bishop in England, not all the Bishops united in a body, with all that plenitude of power that has been derived to them in a direct line from the Apostles, have a constitutional right to make the least alteration in the established form of worship, ordination, or discipline. They are
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* Dissent. Gentleman's answer to Mr. White, pag. 24. in which he refers to 26th Henry VIII. cap. 137.— Henry VIII. cap. xvii. 1 Eliz. cap. 1. See also Burn, on Ecclesiastical law, under the word, *Supremacy*; where the several acts of Parliament, relative to this subject, in the reigns of Henry 8th, Edward 6th, Elizabeth, and William and Mary, are cited; where likewise it will be found, “ that no person shall be received into the ministry, nor admitted to any Ecclesiastical function, except he shall first subscribe (among others) to this article following; “ that the King's Majesty under God is the ONLY SUPREME GOVERNOR of this realm, and of all other his Highnesses's dominions and countries, as well in ALL SPIRITUAL or ECCLESIASTICAL things, as temporal”.—

restrained within certain bounds, beyond which they have no authority, and can no more exercise it than any common Layman. This is the “doctr-ine and belief of the Church of England”; and yet, according to the doctrine and belief of this same Church, as the Dr. says, “NONE have a right to govern it but Bishops”. He may, perhaps, find it difficult, upon tryal, to make both parts of this contradiction true. The short of the case is, Bi-shops, with the whole Church-Clergy, are CREA-TURES of the state, and the Church itself a PAR-LIAMENTARY Church. The dissenting gentle-man, in his answer to Mr. White, has set this mat-ter in a strong point of light. Says he, * “You
“ need not be informed, Sir, that all the Clergy
“ of this Kingdom, with all the Bishops at their
“ head, have not the least authority to enjoin one
“ ceremony or rite of worship; or to either esta-
“ blish or annul one article of faith. No, but all
“ power and jurisdiction is lodged chiefly in Lay-
“ hands; it is solely in the KING and PARLIA-
“ MENT, and the Clergy are to act in all things
“ under their direction and controul. The KING
“ and PARLIAMENT are in truth the real Fathers,
“ Governors, or Bishops of this Church: These
“ only have power to make or unmake forms and
“ rites of worship, and do AUTHORITATIVELY
“ instruct and prescribe to the Clergy what they
“ are to believe—in what manner, and to whom
“ the sacraments are to be given—what prayers
“ they are to offer up—what doctrine to preach—
“ who are to be admitted to the Episcopate or
“ Priesthood, and who to be refused—by what
“ ceremonies, prayers, and exhortations they are
“ to be set apart, and consecrated to their office.—
“ These, with every other circumstance relating to
“ religion

* Pag. 9, 10.

“ religion and the worship of God, which is AU-
 “ THORITATIVELY prescribed or enjoined in your
 “ Church, you know, Sir, not the Bishops and
 “ Clergy, but the KING with his PARLIAMENT,
 “ are the ONLY persons who have AUTHORITY
 “ TIVELY enjoined and prescribed them. The
 “ Clergy of the whole land, in convocation assem-
 “ bled, cannot so much as attempt any canons or
 “ constitutions without the KING’s *licence*,—yea,
 “ so far Sir, were the Bishops and Clergy from
 “ having any hand in the first forming our present
 “ established Church, or in ordering it’s rites and
 “ articles of faith, that it was done not only WITH-
 “ OUT, but in actual OPPOSITION to them. For
 “ in the 1st of Queen Elisabeth, the PARLIAMENT
 “ ALONE established the Queen’s supremacy, and
 “ the Common-prayer-book, in spite of all opposi-
 “ tion from the Bishops in the house of Lords ;
 “ and the Convocation, then sitting, were so far
 “ from having any hand in those Church-acts
 “ for reformation, that they presented to the Par-
 “ liament several propositions in behalf of the
 “ Tenets of POPERY, directly contrary to the pro-
 “ ceedings of the Parliament. Hence, Sir, I think
 “ you must be absolutely forced to own (what I
 “ know gentlemen of your robe do not care to
 “ hear) that the Church of England is really a
 “ PARLIAMENTARY Church ; that it is not pro-
 “ perly an ALLY, but a MERE CREATURE of the
 “ state. It depends intirely upon the acts and
 “ authority of PARLIAMENT for it’s very essence
 “ and frame”.

THE other remark, though not essentially im-
 portant, may yet be worthy of notice. It’s design
 is to point out a great and manifest difference be-
 tween

60 The Appeal to the Public answered.

From the complaint as made at the head of this section, and in the paragraph some words of which have been considering, and it's vindication afterwards. The ground of complaint, as there specified, is this, the Church of England in America, being without Bishops, must, for that reason, "be without government and ordination": Whereas, the justification of this complaint does not proceed upon the supposition, either that they have "no government", or can have "no ordination"; but that their government without Bishops is incomplete and insufficient, and that ordination cannot be had without difficulty, danger and expence. No government, and that which is incomplete; no ordination, and ordination with inconvenience and charge, are quite different things. The complaint therefore should not have been made in absolute terms, as it's illustration is attempted in a restrained mitigated sense only. There would not then have been a disagreement betwixt them, as there certainly is as they now stand. Let it be remembered, it is only in the restrained sense of this complaint that I am called to consider it. Having observed these things, the way is prepared to go on.

THE Dr. begins with the affair of "Government", and says, "It is to be understood in a qualified sense. For where there is absolutely no government at all, there can be nothing but disorder and confusion; which, I trust, is not yet the case of the Church in America". The Church then, by this "qualified sense", mitigating it's distress, is not in that "wretched condition", one was led to imagine when it was said, "while without Bishops it must be without Government".

It

It follows in the next paragraph, "It has been allowed, that Presbyters may have a subordinate authority to govern; and it is well known, that the Bishop of London hath formerly taken some cognizance of Ecclesiastical matters in the Plantations, by virtue of the King's commission". If Presbyters may act "authoritatively", in matters of government, though their authority should be "subordinate", the Church is in a still less deplorable state than was represented by the complaint, as at first worded; especially, if the Bishop of London may "take cognizance of their Ecclesiastical matters". And it is evident he may, because he has. That which has been may be again. But says the Dr. "much more than this is needful to answer the necessities of the American Church. The Clergy can evidently do but little without a Bishop". * And he might have added, they

* The Dr. in a marginal note here, having hinted that there had been voluntary conventions of the Clergy in some of the Northern Colonies for a number of years, this being the most they could do to relieve the Church in the present state of things, says, "Indeed such conventions of the Clergy, wherein all the members meet together on terms of equality, are unknown to the Church of England". And they are equally unknown upon terms of inequality, at least to act authoritatively as a body, in order to change, or amend any one order of the Church, or to make a new one. It would not therefore be of any service to have a Bishop at the head of the American conventions of the Clergy. If nothing more is intended by these conventions than to encourage and help one another, and unite their counsels for the good of the Church, conformably to its laws and canons, there is no need of a Bishop at their head: If their design is to act as a body in an authoritative way, the constitution of the Church forbids it. As to what follows,

they can do but little with him, in point of discipline. The Church at home is, in this respect, in as lamentable a state as the Church in America, and it's "necessities" as loudly call for redress. The Liturgy itself supposes their discipline to be in a wretched condition. Why else is the Church taught, once a year, on Ash-Wednesday, "to wish it's godly discipline restored"? But, notwithstanding it's pious wishes, annually repeated, it remains still in a deplorably bad state, Episcopalians themselves being judges. Says the learned Dr Whitby, * "The Church of England observes no discipline". The excellent Bishop Burnet, at the close of his history of the reformation notes, † "There was one thing [we could heartily wish "there were no more] yet wanting to compleat "the reformation of this Church, which was the "restoring a primitive discipline against scandalous persons; the establishing the government "of the Church in Ecclesiastical-hands, and taking
" it

follows, "that for such a number of Presbyters to be left without a Bishop at their head to super-intend and govern them, it is a thing equally unknown to any Episcopal Church on earth"; it may be said, there is scarce an Episcopal protestant Church on the earth besides the English one: and this no more allows Presbyters with a Bishop at their head, than by themselves alone, to do any thing authoritatively as a body. It is well known, there cannot be a convocation without the King's writ; nor can they when met do any thing without the King's licence; nor will any doing of their's be of binding force unless the King confirms it. I do not suppose these conventions of the Clergy are unfavorably thought of at Home. None here object against them.

* Vid. his note on Rom. 14. 6. † Dr. Calamy's defence of Mod. Non-conformity, Part II. pag. 340.

“ it out of Lay-hands, which have so long pro-
 “ phaned it, and have exposed the authority of the
 “ Church, and the censures of it, chiefly excom-
 “ munication, to the contempt of the nation ; by
 “ which the reverence due to holy things is, in so
 “ great a measure, lost, and the dreadfulest of all
 “ censures is now become the most scorned
 “ and despised”. I shall add here the complaint
 of a noted high Church-writer upon this head.
 “ Discipline, says he, * is lost, and will not be per-
 “ mitted by the state ; which, by virtue of *conge*
 “ *d’ Eslire’s, Quare impedit, prohibitions, &c.* have
 “ made themselves the sole and ultimate judges,
 “ not only of all Bishops and Churches ; but of
 “ their excommunications, and every exercise of
 “ their spiritual jurisdiction”. The plain truth is,
 the constitution of the Church, at least in the
 affair of discipline, is in a miserably defective, if
 not ruined, state. It greatly wants amendment ;
 and unless it should vastly differ in America from
 what it is in England, Bishops would be of little
 service with respect to discipline. The Church may,
 perhaps, do as well without them, as with them.

THE Dr. says farther, “ Tryal has heretofore
 been made what could be done by commissaries”.—
 And why might not commissaries supply the place
 of Bishops, at least in regard of discipline ? Per-
 haps, it will be found, upon examination, that
 Bishops can do little more than they might be able
 to do. “ But their usefulness (as it follows) upon
 the whole appeared to be so inconsiderable, that
 none have been appointed for near twenty years”.
 Possibly, the reason of their not being useful was
 owing, not to the uselessness of the office itself, but
 to

* Case of the Regal. and Pontif. pag. 166.

to it's not being filled with those who were duly qualified for it. This, I believe, is the exact truth with reference to the last commissary the Church had in these parts, and I know not but the only one it ever had. He was a native of England, and sent from thence an utter stranger to the people here. The Bishop of London could not therefore be imposed on by "ample credentials", relative to his character, from this part of the world. And yet, he was so far from being superior to his brethren, that some of them, I know, would have tho't it a dishonor to be compared with him. Something of his just merit may be learned from the affair of Hopkington, as published by Dr. Mayhew, in one of his pieces on the dispute about the conduct of the Society for the propagation of the Gospel in foreign parts. If no more care is taken as to the personal qualifications of Bishops, should they be sent, I will venture to prophesie, that, in less than twenty years, even the Episcopal-Clergy themselves will be heartily sick of them.

THE Dr. pag. 30. divides the government of the Church into "two branches", taking in both "the Clergy, and the Laity". But, before he comes to apply this division to the case of the American Church, he interposes a few things which must not pass unnoticed.

SAYS he, pag. *ibid.* "What the just penalties
 " of obedience are, we must learn from the nature
 " of the Church itself.—The power of the Church
 " is of a spiritual nature, and the utmost effect of
 " it, in this world, is the cutting off and rejecting
 " those members which are incurably and danger-
 " ously corrupted".——This is certainly true of
 the

the Church, considered, in it's proper sense, as "a kingdom that is not of this world". But it is really astonishing, that he should make spiritual censures the utmost effect of the power of the Church of England. He must be very ignorant, if he did not know, that an "excommunicated member is delivered over to the civil arm to humble and chastise him; is disabled from asserting his natural rights, from being a witness, from bringing actions at law, and, if he does not submit in forty days, a writ shall issue forth to imprison him". * It follows, "Excommunication, however it was dreaded in the purest ages of Christianity, has lost much of it's force in this; wherein Altars are set up against Altars, and Churches against Churches, and those who are rejected by one, may be received by another". I cannot affirm, that the Church of England in the Colonies have not admitted those to the Gospel-privileges from among us, whose moral conduct was an hindrance to their being admitted to them in our Churches; but this I will say, on the contrary, that no one, in like circumstances, was ever received from Episcopal Churches into any of our's; and I dare venture to engage, that this will never happen, unless we should become corrupt to a degree far beyond what has ever yet been our case. The Dr. goes on, "a disposition to slight the highest punishment which the Church can inflict has become general, and there appears to be no remedy for it, unless in the use of reason and persuasion. But we live in an age, in which the voice of reason will not be heard, although supported by the declarations of heaven, on the subject of Church-

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"discipline.

* Dissent. Gent. answ. to Mr. White, pag. 22.

66 The Appeal to the Public answered.

“ discipline. Nay, a man would be generally es-
 “ teemed to be either wrong-headed, or mean-
 “ spirited, or both, who should profess much re-
 “ verence for Ecclesiastical authority ; and the
 “ charge of *Priest-craft*, so long hackneyed by
 “ infidels and libertines, would be sure to fall
 “ upon the Clergy, should they have courage to
 “ speak up for it”. It is readily acknowledged, the
 discipline of the Church is held in contempt by
 multitudes. Infidels and Libertines laugh to see
 how it is exercised, while serious good people are
 pained at heart. And it would, in truth, be a
 shame for a man to speak in it’s defence : But
 whose fault is this ? If so sacred a matter as the
 discipline of Christ is managed by the Church in a
 contemptible manner, and is permitted to be so,
 year after year, without any attempt for redress,
 why should it be thought strange, if Libertines
 treat it with sneer and ridicule ? This is no other
 than might reasonably be expected. Just occasion
 is given for it. You know, Sir, to use here the
 words of the dissenting Gentleman, * that “ some
 “ of the most sacred acts of spiritual jurisdiction,
 “ it’s solemn *censures* and *excommunications* are
 “ exercised in the Church of England by
 “ unconsecrated and meer Laymen. These hold
 “ the *Keys*, open or shut, cast out or admit to it,
 “ according to their sole pleasure. The *Chancel-*
 “ *lors*, *Officials*, *Surregates*, who administer the ju-
 “ risdiction of spiritual Courts, and determine the
 “ most important spiritual matters, such as *deliver-*
 “ *ing men to the devil*, &c. frequently are, and, by
 “ express provision of law, *always* may be Laymen.
 “ And truly, Sir, I greatly pity you Gentlemen of
 “ the Clergy, that some of the most tremendous and
 “ solemn

* Vid. pag. 21, 22.

“ solemn parts of your sacred office, such as *Ex-*
 “ *communications, Absolutions, &c.* you are *forced* to
 “ perform, not only according to, but sometimes,
 “ perhaps, directly against your own judgments,
 “ as you are *authoritatively* directed and command-
 “ ed by these Lay-persons. *Forced*, I say, to do
 “ it, notwithstanding what you urge about *your*
 “ *own concurrence* ; for if you refuse to concur,
 “ you are immediately liable to *suspension ab officio*
 “ *et beneficio* ; and if you continue obstinate, to be
 “ excommunicated your own selves”. You know
 also, that in the Church of England spiritual cen-
 sures may be bought off with money, or exchange-
 ed for it. “ May not, says the dissenting Gentle-
 “ man, * a grievous sinner, according to her consti-
 “ tution, be suffered to commute ? To have par-
 “ don for money, and to screen himself by a round
 “ fee from the stroke of the Church’s rod ? Yea,
 “ when he is going to be delivered, or actually is
 “ delivered, into the hands of the devil, and satan
 “ has him in keeping, will not an *handsome sum*
 “ presently pluck him thence, and restore him to
 “ the Church’s soft and indulgent bosom again” ?
 What a mockery of religion is this ! How pro-
 phane an abuse of the discipline Christ has insti-
 tuted ! “ Thy money perish with thee”, said the
 apostle Peter, upon a like occasion. This most
 scandalous practice can be justified, neither by the
 scripture, nor primitive antiquity. There is not a
 word to be found in either of this prophane commu-
 tation.—You cannot but know farther, what is still,
 if possible, more shameful, than the vilest sinners are
 suffered, in your Church, to partake of the sym-
 bols of Christ’s body and blood. Says one of the

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best and strongest writers against the Church, *
 “ are not some of the most prophane and aban-
 “ doned of men, Rakes, Debauchees, Blasphemers
 “ of God, and Scoffers at all religion, often seen
 “ upon their knees around *your communion-table*,
 “ eating the children’s bread, and partaking of the
 “ holy elements to qualify for a *Pastor* ? Dare your
 “ ministers refuse them ! No, they dare not refuse
 “ the *most impious blasphemer* the three kingdoms
 “ afford, when he comes to demand it as a quali-
 “ fication for an office in the Army or Fleet. And
 “ if, in any other case, the Priest denies the sacra-
 “ ment to the most *infamous* sinner dwelling in his
 “ Parish, if the man, upon an appeal to the Eccle-
 “ siastical court, can secure the favor of the *Lay-*
 “ *Chancellor*, he may securely defy both the mini-
 “ ster and the Bishop to keep him from the Lord’s
 “ table. The Chancellor’s determination shall stand
 “ in law, though CONTRARY TO THE BISHOP’S ;
 “ and the minister be liable to a suspension for re-
 “ fusing compliance ; and if he is contumacious,
 “ and will not give the man the sacrament, even
 “ to excommunication itself”. As this is the real
 state of the Church of England’s discipline, it is
 no wonder “ a man would be esteemed wrong-
 headed, if he should profess much reverence for
 it”. Instead of revering “ Ecclesiastical authority”,
 as exercised in the established Church, it ought
 rather to be lamented over as giving but too just
 occasion for it’s being slighted and condemned.

THE Dr. now comes to the point in hand, the
 discipline of the Church under an American Episco-
 pate. And he enters upon it with a frank, honest
 acknowledgment, though it totally subverts all that
 he

* Dissent. Gent. pag. 69.

he has afterwards said. His words are, * “ In this state of things, the restoration of the primitive discipline seems to be a matter rather to be wished for and desired, than to be RATIONALLY ATTEMPTED by those in authority”. And yet, it is proposed, that this very thing, which cannot RATIONALLY BE ATTEMPTED”, should not only be attempted, but carried into effect. It is said indeed, “ no attempt of this nature will be made respecting the LAITY, under an American Episcopate. The discipline of the Church, so far as it relates to the PRIVATE MEMBERS, will be left as it is”.—But then, it is added, “ with regard to the CLERGY, it is proposed, that a strict discipline be established, and that the Bishop’s power over them shall be as full and complete, as the laws and canons of the Church direct”. But why should the discipline, directed to by the laws of the Church, be confined to the Clergy, while the Laity are left without restraint ? Judge ye that constitute the Public, whether this is reasonable ? Whether it consists, in any tolerable measure, with the Gospel-institution of discipline ? Is not godly discipline as needful for the Laity as the Clergy ? Are the Church-Clergy so much worse than the Laity, that the latter may be left to themselves, while “ a strict discipline shall be established for the former ? What would the Dr. have the world think of the Episcopal-Clergy, by placing them in so unfavorable a light ? Besides, are not Bishops, as successors to the Apostles, as much vested with authority to govern the Laity as the Clergy ? And why should their apostolic authority be thus limited by a meerly human establishment ? Especially, as the Dr. himself † makes it one main article of his complaint, that “ the
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PEOPLE, being sensible of the Clergy's want of power, without an Ecclesiastical superior, find themselves free from all restraints of Ecclesiastical authority"; intimating the expediency of their being "governed by those who have proper authority, and that, without this, the body is without strength, and liable to be destroyed". It is really surprising, when Bishops are pleaded for as NECESSARY in order to discipline, that they should not be suffered to exercise it, in so important a branch as that of the government of the Laity! One would not have expected such a proposal from Episcopal Clergymen.

PERHAPS, it will be said, the lamentable state of the Church's discipline respects the Laity only. It would therefore be in vain to attempt it's restoration in regard of them; though it may reasonably be attempted with respect to the Clergy. But this is a meer pretence. If there is any force in the argument taken from the wretched condition of the Church's discipline, it is equally strong against it's being established for the government of either. For it is equally lame, lax, and ineffectual respecting both. It's ruined state, in regard of the Laity, has been already pointed out. I would now say, notwithstanding all the godly discipline of the English Church, many ignorant, loose, vicious men, are vested with the Priest's office, and permitted to act in it. The Public is called upon to attend to a few words, from the excellent Bishop Burnet, relative to the Church-Clergy. They are introduced in this solemn manner, * "I am now in the
 " 70th year of my age, and as I cannot speak long
 " to the world in any sort, so I cannot hope for a
 " more

* Preface to his Pastoral Care, pag. 24.

“ more solemn occasion than this of speaking with
 “ all due freedom, both to the present and suc-
 “ ceeding ages : Therefore I lay hold on it to give
 “ a free vent to those sad thoughts that lie on my
 “ mind both day and night, and are the subject of
 “ many secret mournings. I dare appeal to that
 “ God, to whom the secrets of my heart are known,
 “ to whom I am shortly to give an account of my
 “ ministry, that I have the true interests of this
 “ Church before my eyes, and that I pursue them
 “ with a sincere and fervent zeal”.—The words
 themselves I would bring to view are as follow, *
 “ Our *Ember weeks* are the burden and grief of my
 “ life. The *much greater part* of those who come
 “ to be ordained are ignorant to a degree not to be
 “ apprehended by those, who are not obliged to
 “ know it. The easiest part of knowledge is that
 “ to which they are the greatest strangers ; I mean
 “ the plainest parts of the scriptures, which they
 “ say, in excuse of their ignorance, that their tutors
 “ in the Universities never mention the reading of
 “ to them ; so that they can give no account, or
 “ at least a very imperfect one, of the contents e-
 “ ven of the Gospels. Those who have read some
 “ few books, yet seem never to have read the scrip-
 “ tures. Many cannot give a tolerable account
 “ even of the Catechism itself, how short and plain
 “ soever. They cry, and think it a sad disgrace to
 “ be denied orders, though the ignorance of some
 “ is such, that, in a well regulated state of things,
 “ they would appear not knowing enough to be
 “ admitted to the holy sacrament. This does often
 “ tear my heart. The case is not much better in
 “ many, who, having got into orders, come for
 “ institution, and cannot make it appear, that they
 “ have

“ have read the scriptures, or any one good book,
 “ since they were ordained ; so that the small mea-
 “ sure of knowledge upon which they get into holy
 “ orders, not being improved, is in a way to be
 “ quite lost ; and then they think it a great hard-
 “ ship if they are told, they must know the scrip-
 “ tures, and the body of divinity better, before
 “ they can be trusted with the care of souls. These
 “ things pierce one’s soul, and make him often cry
 “ out, *Oh that I had wings like a dove, for then*
 “ *would I fly away, and be at rest !* What are we
 “ like to grow to ? In what a case are we to deal
 “ with any adversary, Atheist, Papist, or Dissenters,
 “ or in any sort to promote the honor of God, and
 “ carry on the great concerns of the Gospel, when
 “ so gross an ignorance in the fundamentals of re-
 “ ligion has spread itself so much among those who
 “ ought to teach others, and yet need that one
 “ *teach them the first principles of the oracles of God*”.

This same pious and learned Bishop has also given
 us the sentiments of Arch-Bishop Leighton upon
 this head in the following words, “ He looked on
 the state the Church of England was in with very
 melancholy reflections, and was very uneasie at an
 expression then much used, that it was the best
 constituted Church in the world. He thought it
 was so with relation to the doctrine, the worship,
 and the main part of our government. But, as to
 the administration, both with relation to the Eccle-
 siastical Courts, and the Pastoral care, he looked
 on it as one of the most corrupt he had ever seen.
 He thought we looked like a fair carcase of a body,
 without a spirit, without that zeal, that strictness
 of life, and that laboriousness in the Clergy that
 became us. * To the like purpose the excellent
 Mr.

* History of his own Time, pag. 432. Vol. II.

Mr. Pierce complains upon this head. “ The
 “ Parishoners, says he, * in a very few places have
 “ that power, which, CYPRIAN says, belongs
 “ chiefly to the people, of CHUSING WORTHY
 “ PRIESTS, OR REFUSING THOSE THAT ARE UN-
 “ WORTHY. If a Rector is to be placed in a
 “ Parish, the Patron of the living writes a letter to
 “ the Bishop, and recommends what Clergyman he
 “ pleases to be put into it. The Bishop cannot re-
 “ fuse the person thus recommended ; and so the
 “ Parishoners, whether they will or no, are com-
 “ mitted to the care of that Presbyter, chosen by a
 “ stranger, and, it may be, a notoriously wicked
 “ person. It might, perhaps, seem incredible a-
 “ broad, if I should assert, that, in the Church of
 “ England, the best reformed Church, as they
 “ themselves boast, in the world,—the right of
 “ Patronage is bought and sold ; and that it is not
 “ reckoned simony, nor any crime at all, for a per-
 “ son to buy that right, or the next presentation
 “ of a living, provided it be not void at the time.
 “ Hence ignorant fellows, if they are but rich, often
 “ get the fattest benefices. And when they have
 “ got the livings, they are not bound to take care of
 “ the flock themselves ; it is enough if they leave
 “ so troublesome a work to any sorry Curate, who
 “ will do it cheapest. Nay, sometimes the mini-
 “ ster shall have the income of two, three, or more
 “ parishes, who will not vouchsafe to take the
 “ pastoral care of one”. He adds from Bishop
 Burnet, “ what can we say, when we find often the
 “ poorest clerks in the richest livings ? Whole in-
 “ cumbents, not content to devour the parsimony
 “ of the Church, while they *feed themselves, and not*
 “ *the flock* out of it, are so scandalously hard in their
 K “ allowance

“allowance to their Curates, as if they intended equally to starve both curate and people”. Mr. Pierce observes yet farther, “they who have procured themselves benefices may, in a manner, live as they please. Several of our present Bishops, of eminent learning and piety, who would be glad to proceed against vicious Clergy-men, and turn them out of their livings, find themselves hindered by our laws from doing it. Hence our nation abounds with dissolute Clergy-men, the shame of their Country, and the holy function”. I may subjoin to what has been offered from the above writers, that a very great part of the Episcopal-Clergy are only Curates, meer Underlings, hired to do the work which, in all reason and conscience, ought to be done by others; and at so low a rate too, that, notwithstanding the riches of the Church, they are, many of them, by reason of their poverty, made “contemptible and base before all the people”.

Thus miserably lax is the Church's discipline respecting the Clergy; and it's method of administration is such, that, while this continues, it will be as vain a thing to attempt a reform in regard of the Clergy, as the Laity. The government of the former is in as ill a state, as the government of the latter; and this, notwithstanding they have so many Bishops at their head, super-intending and directing their conduct: And no wonder, as the affair of discipline is in the hands of Chancellors, rather than Bishops. Says the Bishop of Hereford,* “If there be any thing in the office of a Bishop to be challenged peculiar to themselves, certainly it should be this, (excommunication) yet this is
“in

* Naked Truth, pag. 58.

“ in a manner quite relinquished to their Chancellors, Laymen, who have no more capacity to sentence or absolve a sinner, than to dissolve the heavens or the earth —The Chancellor takes upon him to sentence not only Laymen, but Clergymen also brought into his court for any delinquency. And in the court of Arches, they sentence even Bishops themselves”.—He adds, “ I remember when the Bishop of Wells, hearing of a cause corruptly managed, and coming into court to rectify it, the Chancellor Dr. Duck, fairly and mannerly bid him be gone, for he had no power to act any thing ; and there-withall pulled out his Patent, sealed by this Bishop’s Predecessor, which frightened the poor Bishop out of the court”.—The establishment of discipline here must therefore be different from what it is at home, or it will be as truly incomplete with a Bishop at the head of the Clergy, as it is at present without one ; and as insufficient for their government, as the government of the Laity.

THE Dr. goes on to represent the necessity of establishing a strict discipline in regard of the Clergy. But what he has offered is far less weighty than one would have expected in an affair he seems to lay so great stress upon. He considers the Church-Clergy as either *virtuous* or *vicious*, and, in either case, says, “ the want of Bishops to super-intend and govern them, is obvious at first view”.

SAYS he, in case of their being virtuous, “ if they have NO NEED of a Bishop to keep them to their duty, yet some cases will arise, in which his direction will be useful—and many cases, where—in his support and encouragement will be need-

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“ful—and in all cases, his friendship and patronage
“will give life and spirit to them in undergoing
“the difficulties, and in performing the duties, of
“their function”. But what is all this to the affair of DISCIPLINE, the grand point in view? The Dr’s business here was, to shew it to be NECESSARY that STRICT DISCIPLINE should be established with respect to the Clergy; and he begins his argument with a case, wherein it is NOT NEEDED AT ALL. Is this pertinent to the proposed subject of debate? Might he not as well have left out what he has here said, as being little to the purpose? Besides, the advantage here represented by the mission of a Bishop is rather imaginary, than real. Was there now a Bishop in whatever part of America he would chuse, the Clergy would notwithstanding be variously distant from him some hundreds of miles; insomuch that but few of them could reap much benefit either by his direction, encouragement, or patronage; very little more, and with very little less difficulty, than if he was in England.

As to the Clergy of a vicious character, the Dr. goes on to say, “it is more immediately necessary, on account of these, that Episcopal Government should take place in America” And why? The following considerations are mentioned.

“THE process of carrying on an accusation, and afterwards of supporting it, at so great a distance, must be tedious and difficult, and, in some cases, may cause those to escape punishment who really deserve it”. Is not this a just representation of a process at home, though there are Bishops there, and the case may be carried on without a plea for
delay

delay on account of this “ great distance ” ? Have not multitudes “ escaped punishment ” by this means, who richly deserved it ? And is not this the very reason that Episcopalians themselves, as well as Dissenters, have often given, why there should be a reform of the administration of discipline in the English Church ? Have they not long complained of the difficulty, tediousness and expence, occasioned by the SPIRITUAL COURTS, and their management by Lay-chancellors ? And this would be the complaint here, notwithstanding the presence of a Bishop. The Dr. indeed says, “ the case would be different under an Episcopate ; as then for any grievance of this nature, the Church would have an easie and effectual remedy ”. Has not the Church this “ easie and effectual remedy ” at home, under the government of Bishops ? And yet, this grievance continues, and there is no prospect, at present, of it’s being removed. And the case would probably be much the same here, unless the established mode of discipline should be so changed, as to be quite different from what it is in England. But, if an alteration is to be made, it is infinitely reasonable, it should first take place at home, where it is most needed. When it is effected there, it will be time enough to desire it here.

ANOTHER consideration the Dr. mentions is, “ if a Clergyman shall disgrace his profession in an open and scandalous manner, a Bishop residing in the Country might suspend him immediately ”. Why don’t the Bishops do it at home, as scandalous Clergymen are not uncommon there ? Besides, Commissaries might be vested with the power of suspension ; and it is possible those might be found, who would exercise this power with as much wisdom, impartiality and faithfulness, as Bishops.

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It is added, “ and if, upon tryal, the case should be found to deserve it, he can proceed to deprive him of his benefice, and not only silence and deprive him, but excommunicate him from the society of Christians”. Observe, the case must be TRIED before the suspended Clergy-man can be deprived, silenced and excommunicated. But where is this case to be tried ? Can it be tried any where, conformably to the mode of the established Church, but in a SPIRITUAL COURT ? To this court it belongs to hear the case, and, if it appears proper, to order the sentence of deprivation, or excommunication. It can be done by this court only ; and, should the suspended Clergy-man be able to procure the Chancellor’s judgment in his favor, he need not fear the whole power of the Bishop, should it be exerted against him. Now, this spiritual court must be erected here, or the case must be carried home to some court there. If it is to be carried and supported at home, the complaint of “ tediousness and difficulty” will remain in full force. If a court is erected here, it must be quite changed from what it is in England, or there will be still tedious difficulty, and great expence ; insomuch that, I doubt not, Episcopalians themselves would soon be as earnest in their desires to be delivered from it, as they now are to have Bishops.

It is observed still farther, “ the Clergy’s being under the eye of their Bishop will naturally tend to make them, in general, more regular and diligent in the discharge of the duties of their office”. If their being under the eye of the omnipresent, omniscient God, will not make them regular and diligent, it is a vain thing to expect that their being under “ the eye of their Bishop” should do it.

It certainly has not this effect at home ; and it is not probable this would be the effect here. Besides, it must be by the help of a very strong figure that they can be said to be under “ their Bishop’s eye, so as to be much influenced by this consideration, when, by far the greater part of them, are fixed in cures, some fifty, some an hundred, and some two or three hundred miles from him ; as they must continue to be in America, unless the Church here has many more Bishops than have ever yet been talked of.

IN fine, it is said, “ of those whose characters are justly exceptionable, some may probably be reformed by a Bishop ; and, as to others, they may be easily displaced, unless it be the fault of the people themselves” The reformation of vicious Clergy-men is not so easily effected. The Bishops at home find this to be a sad truth. And no good reason can be given, why it should be otherwise here, though the Clergy had one or more Bishops at their head to govern them. As to the “ displacing” unreformed Clergy-men, it has long been complained of in England, as one of the greatest difficulties ; and the difficulty would be much the same in America, under the same mode of administering Church-discipline ; and there can be no other, unless the established constitution is departed from. And if it may in one instance, it may in another ; and so on until it has quite lost it’s present form.

I HAVE now taken notice of every thing the Dr. has said, in favor of an American-Episcopate, upon the head of *discipline*, and cannot but think, it will appear, that he has very much failed in what he undertook

undertook to prove. The sum of what he has offered, and of what has been replied, is this ;— He has honestly declared, as “ the restoration of primitive discipline cannot RATIONALLY BE ATTEMPTED, no attempt of this nature will be made in regard of the Laity”. And might he not, for the same reason, in full force, have said, neither will it be attempted with reference to the Clergy ? But though it can NO MORE RATIONALLY BE ATTEMPTED in regard of the one than the other ; yet the establishment of strict discipline, under an Episcopate, is pleaded for in regard of the Clergy, to the intire neglect of the Laity. And why ? Because, if the Church has a Bishop here, he can “ immediately suspend a scandalous Clergyman”. And might not a Commissary do the same as well ? And yet, this is all within the reach of a Bishop’s power, in consistency with the Church’s constitution. For, as to “ depriving, silencing and excommunicating a supposed scandalous Clergyman, the Bishop can do neither of them, before TRYAL of the case in some SPIRITUAL COURT ; in consequence of which, the Clergyman may be acquitted, and his suspension taken off, even in opposition to the remonstrance of the Bishop himself. As to “ direction, encouragement, patronage, and reformation, by being under the eye of the Bishop”, they do not belong to the affair of “ strict discipline” ; so that however useful a Bishop might be in these respects, it is nothing to the purpose in that view of the argument it was proposed to be here considered. The Public will now judge between us.

THE Dr. proceeds to the affair of *ordination*, the want of which, he says, is “ a greater disadvantage,
if

if possible, than the want of a regular Government". And why? For the following reasons.

ONE is, "the danger of crossing the Atlantic; without which none can be admitted to holy orders". And the danger, in this respect, he represents, "however trifling in it's appearance to some" to have been so formidable "in the apprehension of others; that it has deter'd them from attempting to obtain ordination". He then tells us, "the voyage has proved fatal to near a fifth part of those who have gone for holy orders". I have never heard of more than two to whom the sea proved fatal. If eight more lost their lives by sickness, it is no more than they might have done if they had tarried at home. But be the "danger", great or small, there is good reason to believe, the going to England for ordination is rather an advantage, than disadvantage to the Church in regard of it's being supplied with ministers. As to myself, I should esteem it a happy circumstance in the case, was I inclined to take orders; and many I have mentioned it to have declared themselves to be of the same mind. And, were it proper, I could name some Candidates for the ministry among us, who have been tempted, by professors of the Church to receive Episcopal ordination; with this motive in special; that they would have a FINE OPPORTUNITY TO SEE ENGLAND. It should seem from hence, as though going home for orders may be considered by Episcopalians, either as an advantage, or disadvantage, according to the turn they have in view to serve for the present.

ANOTHER reason is, "the expence of the voyage, which cannot be reckoned at less, upon

an average, than one hundred pounds sterling to each person". And this is aggravated by the consideration, that "the expence must generally fall upon such, as, having already expended the greatest part of their pittance in their education, will find it extremely hard to raise a sufficient sum for the purpose". I candidly suppose the Dr. had never seen, or, if he had, did not remember at the time of writing, the account of the Society, published in 1706, in which they say, pag. 74. "all young Students in those parts (meaning the Colonies) who desire Episcopal ordination, are invited into England; and their EXPENCES in coming and returning are to be defrayed by the Society". According to this invitation, there is no hardship, as to the article of "expence", that can be complained of, unless absurdly, but by the Society themselves; and they can^{not} have just reason for complaint, as the money they expend in this way is as properly bestowed, as in support of the Missionaries themselves.

35.
116
A FARTHER reason is, that, "under these discouragements, there has always been great difficulty in supplying the Church with Clergy-men, and there always must be". Several instances are mentioned in illustration of this, taken from Pennsylvania, New-Jersey, and North-Carolina", where, as "Governor Dobbs informed the Society, in 1764, there were but six Clergymen, though there were twenty-nine Parishes, and each Parish contained a whole County". The Dr. very justly observes, "other reasons may have contributed to this want of Clergymen"; but it is really strange he should say, "it has always been principally owing to the great difficulty of obtaining ordination".

If

If this has been so “great a difficulty”, how comes it to pass, that the New England-Colonies have all along been, and now are, supplied with Missionaries ; insomuch, that there are few, if any Churches, but are provided with them ? Why should the difficulty be so very great in other Provinces, and none at all in the New-England ones, or so inconsiderable as to be easily got over ? If it was in itself a real and great difficulty, it’s operation would be as powerful in these Colonies, as the other. Other causes must certainly be sought for, in order to account for this want of a supply of ministers. And it is easie to point them out ; more especially in regard of “North-Carolina”, which is far more sparingly provided for, than either Pensylvania, or New-Jersey.—The Society has comparatively neglected this Colony, though it’s circumstances most importunately called for their pious and charitable care, being destitute of the means of salvation in a degree that was never known in the more northern parts of America. These, though in as full enjoyment of the worship of God, and the instituted means of grace, in all their towns and villages, as the people in England, have yet been partakers of the Society’s charity in such large measures as to incapacitate them from giving so full a supply of Clergymen to the other Colonies, as perhaps they might have been willing to have done. The view indeed of the Society has been to episcopize these Colonies, and this they have made their great business ; insomuch, that should it be accomplished, IT WILL THEN HAVE BEEN BROUGHT TO THE HAPPY ISSUE INTENDED, as we are told, in plain words, by the Bishop of Landaff, in his Society-sermon February 1767. The Society’s capacity of supporting Missionaries is not inexhaustable ;

upon which account, it is no wonder they cannot provide for such numbers in the more northern Colonies, and send a needful supply also to the southern ones. This, I believe, is, at bottom, the chief reason of the want of Missionaries in the places complained of.—Another reason may be, the want of care in the Church-people to educate their sons for the ministry, owing, I suppose, to their apprehending they would not, in this way, be so well provided for, as they should desire.—Another reason still may be, the insufficiency of the temptation, in most cases, to influence Candidates among us to go over to the Church. They have a better prospect in continuing with us, than they would have should they change sides, and become Episcopalians.—I shall only add, I never heard the difficulty of obtaining ordination given as a reason against going for it; by any one in this part of America. And I am persuaded, it is now mentioned chiefly in a speculative way, as carrying with it a plausible appearance to those who are strangers to the Country.

a. 36
l. 131. It is farther mentioned, as a “more glaring disadvantage, that it is impossible a Bishop, residing in England, should be sufficiently acquainted with the characters of those who go home from this Country for holy orders”. And to this cause it is attributed, “that ordination has been sometimes fraudulently and surreptitiously obtained by such wretches, as are not only a scandal to the Church, but a disgrace to the human species”. It is said, notwithstanding the “greatest care and circum-
“spection have successively been exercised by the
“Bishops of London, instances have happened,
“wherein persons have produced in England ample
“written Credentials of their pious and orderly
“conversation,

“ conversation, whose lives have been notoriously
 “ infamous in this Country; and after having been
 “ invested with the sacred office, they have been sent
 “ back to take the charge of the souls of others, in
 “ prosecution of which work, they have acted as if
 “ they had not, or imagined that they had not, any
 “ souls of their own”. Had such a charge been
 publicly exhibited against the Society’s Missionaries
 by those of the Presbyterian or Congregational per-
 fusion, it would, however respectable they might be
 for their virtuous integrity, have been disregarded
 at home, and esteemed by Episcopalians here a sure
 argument of inveterate enmity to the Church. But
 they can themselves freely say that, which, if others
 had only suggested, they would have bitterly ex-
 claimed against them. There may have been Mis-
 sionaries, whose character is here justly described ;
 but, I believe, it would be found, upon examination,
 that they were natives of England or Ireland, and
 sent from home, from whence they must have had
 their ample Credentials, if they had any, and not
 from this Country. I know of none, who have gone
 from America, at least this part of it, to whom the
 above description can be justly applicable ; nor am
 I, at present, inclined to think, it is strictly true in
 regard of any of them.

In order to give the matter a still more plausible
 appearance, it is said, “ in such a Country as Ame-
 rica, an artful man may sometimes be able to pro-
 cure testimonials in his favor, signed by a compe-
 tent number of such CLERGYMEN and others as a
 Bishop of London will not know how to object a-
 gainst”. What there is in “ such a Country as this”,
 more than in other Countries, to favor a wicked art-
 ful man in procuring such testimonials of his pious
 and

and regular life as “a Bishop of London would not object against”, the Dr. has not pointed out, and I am utterly at a loss to know his meaning here; but it is easie to know thus much, that he has shamefully reflected on the Episcopal-Clergy, by saying, that this artful man, whose life had been notoriously infamous in this Country, might be able to get a “competent number of them” to sign testimonials of his christian good conversation.—Nay, he makes his artful seeker of orders infamous to so high a degree of guilt, as even to FORGE testimonials in his own favor. And to this he attributes “the success of some adventurers from the Colonies, who have obtained ordination, and then returned to America to disgrace themselves, and the Church”. It is strange to see, when men have an end in view their heart is set upon, what lengths they will go in saying those things, which, if said by others, would be attributed to the powerful influence of imbittered hatred and malice. The Dr. has painted the Missionaries, some of them a least, in the blackest colors. They were never viewed, by the worst enemies the Church ever had, in a light so glaringly bad. It is very much doubted, even by these, whether an instance can be given of a single person, so infamously vile, as to go from America with FORGED CREDENTIALS, in order to obtain ordination. One there was who came from England with a FORGED LICENCE to preach; and he was as notorious a sinner as ever profaned a pulpit; but we never heard, in this part of the world, of any one who *forged* Credentials from hence to come over with orders to officiate as a minister.

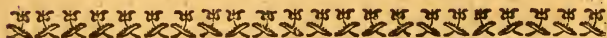
BUT if it should be supposed, that the whole of what is here said is exactly and literally true, might
not

not the case be the same was there a Bishop in America? The greater part by far of those who would go to him for orders, would be as unknown to him, by reason of their great distance from his seat, as to a Bishop in England. He must therefore depend upon testimonials from others, and these might be *forged*, or *procured no one knows how*; and there would be little less danger of it than there is now. It is certain, many notoriously wicked persons in England, vastly more in proportion than in America, have found ways, by *forging* testimonials, or by procuring them, to use the Dr's phrase, "God knows how", to get into holy orders; and this, though they are much nearer the ordaining Bishop, than most of those can be, in the Colonies, who may want, and go from them. And the like legerdemain might as easily be practised here as there. I know of nothing, if it be supposed that men are abandoned to all sense of God and religion, to hinder it. Besides, Commissaries might as well prevent this mischief as Bishops, so far as it can be prevented. And a Bishop of London would be no more in danger of being imposed upon by such infamous wretches, than a Bishop in America, if he would give orders to none but such as came recommended by a Commissary. In this case, one must be a fool, or madman, should he forge testimonials under his name; because he would immediately be detected upon his returning hither.

UPON the whole, the Dr. appears to have been as deficient in his arguing upon the head of ordination, as discipline. He does not pretend, in his reasoning, that the Church will be deprived of the benefit of ordination, should there be no Bishop
in

in the Colonies. All he goes upon is the "danger and expence" that attend the obtainment of it; and that the Episcopal Churches would be in greater danger of having vicious Clergymen obtruded on them. Enough, I trust, has been said to shew, that these are pretences, rather plausible in appearance, than carrying with them real and great weight.

f. 135. BUT should the whole of what the Dr. has offered be allowed it's full force, without the least abatement, there is no other hardship, or difficulty, in the case, than what naturally results from professed principles, and must unavoidably follow upon them, unless an establishment is purposely made in their favor. The only proper question therefore is, whether such an establishment, at such a distance from the acknowledged supreme head of the Church of England, especially in the present state of the American Colonies, may be thought wise, expedient, or politic? It appears to us such inconveniences, or rather mischiefs, will be the attendants on it, as to make it no ways proper or fit. What these are shall, in it's due place, be particularly mentioned as so many reasons or objections against an American Episcopate.



ANSWER



ANSWER to SECTION IV. in which the unparalleled Hardship of this Case is represented.



THE Dr. seems to think, that he has here a most "fruitful subject for declamation"; though he declines to "proceed in this way", and has it in design to "state arguments and facts for the consideration of the Public". If he had kept this design steadily in view, he would have given us less declamation, and more reasoning that was solid.

App: 39.
Def: 137
Rep: 105

He begins with "making an appeal to the consciences of men in behalf of the Church". And here, if he had fairly "stated the fact", he might easily have known, the question he puts could not have been answered in his favor, upon an impartial, thorow attention to it. The fact placed in it's true point of light is this. The greater part by far of the Episcopal-Churches, in those vastly extended, and well inhabited, parts of America, reaching from Pennsylvania southward, to Nova-Scotia northward, subsists chiefly upon the pious help of the Society at home, at the expence, it may be, of three thousand pounds sterling per annum ;—they cannot have such Bishops placed at their head as

M they

they would desire, at a much less additional annual expence of pious charity ;—and, least going to England for ordination by a Bishop, conformably to Episcopalian-principles, should be discouraging; as it would be attended with charge, the Society has publicly invited into England all young Students in these parts, who desire holy orders ; declaring, THAT THEIR EXPENCE IN COMING AND RETURNING IS TO BE DEFRAIDED BY THE SOCIETY. This is the fact justly stated ; and, in this view of it, I believe, no denomination of christians, under like circumstances, in his Majesty's dominions, or in any part of the earth, would think themselves in the least injured on account of the *expence* attending the obtainment of ordination. Instead of crying out “persecution ! intolerable grievance” ! they would rather, if they had a just sense of obligation, feel the bonds of gratitude, and acknowledge they were kindly dealt with. There could be no room, in this case, to lament the imaginary hardship of “not being allowed a Clergyman without paying a fine of an hundred pounds sterling on his admission to orders”. And as to “the dangerous process that has proved fatal to a fifth part” of those who have entered upon it, it is really strange the Dr. should again bring it to view. It is no other than that common danger which thousands voluntarily expose themselves to, tho’ they have nothing more in prospect, than the pleasure of seeing foreign Countries. Besides, this was much more than an ordinary fatality ; and may not happen again for hundreds of years. Surely, the Dr. must needs be at a loss for something weighty to say, or he would not have so enlarged upon this comparative trifle, and painted it in such hideous colors. And, notwithstanding this
mighty

mighty grievance, I am verily persuaded, the greater part of those who are desirous of holy orders, was it at their option, would much rather chuse to expose themselves to the danger of going to England to obtain them, than to be put into them here. The gratification of their curiosity, by being in England, and getting acquainted with Gentlemen of worth and learning there, would be a much stronger motive to excite them to go, than the danger of going would be to keep them at home.

THE Dr. in a flush of zeal, had spoken of the necessity of going home for orders as "persecution". He seems, upon being a little more cool, to retract that word, as "the grievance in question does not arise from any positive exertion of civil power"; but still, it is "something as bad in it's natural consequences". And, being again suddenly fired, "questions, whether the worst persecutions ever exterminated a fifth part of the Clergy in any Country"; as if accidental misfortunes, men, in all parts of the world, readily run the hazard of, upon motives far less important, than those go upon who desire holy orders, might be compared to a formal persecution designed to exterminate a whole Clergy, though it should take effect upon a fifth part only. The Dr. certainly forgot he intended to argue, or he could not have substituted in the room of it, the meer flight of a warmed imagination.

He goes on in the same extravagant strain, saying, "if there are any points, in which the reason and common sense of mankind can be supposed to agree, this must unquestionably be one, that the Church of England in America, under the before-mentioned disadvantages, although not

“formally persecuted, is in a most wretched and “deplorable condition”. It may, on the contrary, be affirmed as a most unquestionable truth, and in much better agreement with the common sense of mankind, that the Episcopal Churches, in most of the Colonies, are favored and distinguished far beyond any other Churches of whatever denomination on the Continent, as the most of them, in such Colonies, are preserved in being by a vastly expensive charity ; on which account, instead of sighing out groans, they have abundant reason for the most grateful acknowledgments.

He farther speaks of it as “an aggravation of their unhappiness, that it appears to be altogether unprecedented ; they being singled out from all the people upon earth to be made the first example of it”. If the Church was really in that “wretched deplorable state” he would represent, and if it was owing to downright positive persecution, it is unaccountably strange he should mention it as “an unprecedented case”, and describe the Church as “singled out for the first example of it”. Did he never hear of the infinitely more distressed condition of great numbers that were deprived, fined, imprisoned, and, in other ways, most cruelly dealt with, in the days of those hard-hearted Arch-Bishops, Parker, Bancroft, Whitegift, and Laud ? * Did he never hear of any barbarous

“ Under the first of these Arch-Bishops, above an 100 ; under the second, above 300 pious and learned men, not only members, but ministers of the Church, were silenced, suspended, admonished, deprived, many of them loaded with grievous and heavy fines, and shut up in filthy Jails, where they expired slowly through penury and

barous acts passed in the Reign of King Charles II. subjecting multitudes of Clergymen and others to hardships and sufferings, not to be thought of without horror ? * Did he never hear, what it was that occasioned

and want. And what were the crimes which drew this dreadful storm of Episcopal vengeance on them ? Nothing but their scruples about the *surplice* and the *cap*, about *bowing at the name of Jesus*, about *Christ's descent into hell*, and such-like momentous points".—Dissent. Gent. answer, pag. 76.

* By one of these acts, no less than TWO THOUSAND ministers, many of them men of shining accomplishments, and all of them well spoken of for their piety, were turned out of their livings in one black day, whereby both they, and their families, became liable to starve for want of the necessaries of life. By another, they were banished five miles from any *City, Borough, or Church*, in which they had before ministered ; whereby it was put very much out of the power of their neighbours and friends to afford them their charitable relief. By another act still, as though no cruelty was too severe, they were forbid meeting for the worship of God any where but in Episcopal Churches, and under the penalties of heavy fines, imprisonments, and even banishment to foreign Countries. " In consequence of these cruel acts, vast numbers of pious Clergymen, with multitudes of their people, were laid in prisons among thieves and common malefactors, where they suffered the greatest hardships, indignities, oppressions ;—their houses rudely rifled, their goods made a prey to hungry informers, and their families given up to beggary and want. An estimate was published of near EIGHT THOUSAND protestant dissenters, who had perished in prison, in the Reign only of Charles II. By severe penalties inflicted on them for assembling to worship God, they suffered in their trade and estates, in the compass of a few years, at least TWO MILLIONS ; and a list of SIXTY THOUSAND persons was taken, who had suffered on a religious account, betwixt the *restoration* and the *revolution*". Dissent. Gent. answ. to White, pag. 83, 84.

occasioned the removal of our fore-fathers from their native land, to this part of the new, and then desolate world? That they fled hither, as to a place of safe retreat from the oppressive power of tyrannising Bishops; chusing rather to expose themselves to external hardships and dangers, sadly grievous, and extraordinarily trying, than wrong their consciences by submitting to meer human impositions in the worship of their maker?—Having now heard these things, if he never heard of them before, will he not suspect, whether the representation he has made of the “deplorably wretched condition” of the Church in America, is not a little romantic? Let it be supposed, to give his account it’s full weight, that, in the course of sixty years, fifty-two persons have gone to England for orders, at the expence of one hundred pounds sterling each; and that ten of these were so unfortunate as to lose their lives in the adventure—Let it be supposed, that the Church will be still liable to the same danger & expence, without a Bishop.—Let it be supposed still farther, that this danger and expence may be looked upon as great a grievance, as, in the nature of the thing, it can be.—And after all, will the case be “an unprecedented one”? Is this “the first example” of a “condition so wretched and deplorable”? Is the expence of a few thousands in sixty years, to be compared with the heavy fines that have been imposed upon such multitudes, at one time and another, for a much longer space? Is this difficulty, attending the affair of ordination, to be set in competition with being silenced, turned out of livings, sent to filthy jails, and confined there to perish through poverty and misery, which has been the case of thousands?—To speak of a few comparatively small inconveni-
gences,

ences, (to make the most of them) as arguing a "condition wretched beyond all precedent", is to "declaim", not to reason ; and to do it too in a manner that is really ridiculous. I would ask the Dr. yet farther, are not the Dissenters at home, even to this day, in a far worse condition than the Church now is, or ever was, here, if their case be considered in it's most aggravated height ? What is an HUNDRED POUNDS sterling for FIFTY-TWO Clergymen each, in the course of SIXTY YEARS, in comparison with the HUNDRED THOUSAND pounds sterling, many times told, the Dissenters have paid, in that time, towards the support of the EPISCOPAL-CLERGY, besides maintaining their own ? And what is a much greater grievance still, are they not, by "the positive exertion of civil power", deprived of their natural rights as men, by not being permitted, while they act conformably to the dictates of their consciences, to sustain any post, either of honor or profit, in the kingdom of South-Britain ? Perhaps, these hardships, being endured by Dissenters only, may be thought worthy of little or no notice. But Dissenters, to use the Dr's own words, upon another occasion, "have the same feelings, the same sensibility with other persons, and are equally affected with any sufferings". Upon the whole, it is highly extravagant, I might rather say, to a great degree ludicrous, to speak of the Church, in America, as "without a precedent", in point of grievance, should what has been said be considered, in all it's force, without the least abatement. But, if viewed in it's proper light, as accompanied with the mitigations, and lessenings that have been mentioned, it will appear, if at all a grievance, but a very light one ; and so mixt with kindness as to give occasion rather for gratitude, than complaint.

THE Dr. having endeavoured to work upon the passions of the people, now comes to try his skill upon those in power. He begins with claiming it as the right of Episcopalians here to be "considered as equal with the foremost, in every due expression of fidelity and loyalty". We won't contend with him, while he only makes them "equal", not superior, to the other denominations of men in the Country; who esteem themselves as strongly bound to fidelity and loyalty to the British Crown, upon the "principles of Christianity", as well as from "present interest and inclination". If he really meant no reflection; when he said, "no trumpet of sedition was ever heard to sound from our pulpits—no words of sedition have been suffered more privately to be sown in our houses", as he seems to declare in a marginal note, we will find no fault; though some are disposed to think, he would not have expressed himself in this manner; unless he had intended an insinuation, that something of this nature had been done by others.

HAVING thus proclaimed the extraordinary loyalty of the Church, he proceeds to the work of expostulation. "If then the Church of England in America is not distinguished by the want of duty and affection to the Government, why should it be thus distinguished and stigmatized by the want of those religious privileges, which are granted to all other denominations of christians whatever, in the British dominions"? Strangers to the real state of things in the Country would be naturally and obviously led, by what is here said, to imagine, that some great difference was *positively* made, by the Government at home, betwixt Episcopalians in the Colonies, and other denominations

nominations of christians ; favoring the latter, and putting some “ stigmatizing ” mark upon the former : Whereas the truth is, they are allowed the same liberty with all other persuasions, and do, with as much freedom from molestation, worship God in the precise way they themselves are pleased to chuse. All the difference is, our principles do not hamper us with those objected difficulties, their’s expose them to. He goes on, “ in our petitioning for Bishops, all that we ask for our selves, is what has been freely granted to others, what has been refused to none else who have applied for it”. We know of nothing that has been granted to others, and refused to none, but what is equally granted to them, and has never been refused. No denomination of christians in the Colonies ever asked, or desired, more than free liberty to serve God conformably to the dictates of their consciences ; and this liberty the Church enjoys, in common with all others. No ; they are not upon an “ equal footing ” with their neighbours. So it should seem the Dr. thinks, by what immediately follows. Says he, “ we request only the liberty of enjoying the “ institutions of our Church, and thereby of being “ put upon an equal footing with our neighbours— “ with the various sects of English dissenters, who “ have the full enjoyment of their respective forms “ of Ecclesiastical government and discipline—and “ even with the Moravians and Papists, who are “ severally allowed a Bishop”. It may be pertinently asked here, what institution of the Church is not enjoyed here, save only confirmation, which the Dr. has thought proper to pass over, leaving it out of the present debate ? As to “ discipline ” and “ ordination ”, he does not complain, as in justice he could not, of the real want of either ;

but the only complaint is, that the former is incomplete without a Bishop, and the latter attended with inconvenience. And is there no difference between NOT ENJOYING AT ALL these institutions of the Church, and enjoying them *partially* and with *inconvenience*? Besides, whence does it arise, that Episcopalians do not enjoy the institutions of religion as *fully* and *completely* as the other denominations of christians? Can it, with the least appearance of reason, be ascribed to any peculiar favor the government has shewn to these denominations, to the exclusion of them? Far from it. It is the natural result from their own principles, and not at all owing to any distinction that has been made between them and other christians.

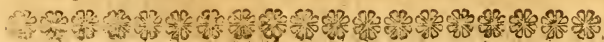
It will, perhaps, be said here, if, according to the principles they profess, they cannot *fully* enjoy the institutions of the English Church without a Bishop at their head, why should they be denied one? I answer, for reasons that shall hereafter be mentioned, which, I would hope, will be thought sufficient by indifferent judges. In the mean time, I would only say, if the KING, who is acknowledged by Episcopalians to be the head of the Church in America, as well as England, does not see fit, in his great wisdom, to favor them beyond any other of his subjects in the Colonies, as he must do by sending them Bishops, which, though spiritual officers, are yet greatly expensive ones, why should they make such bitter complaints? It would not argue their being over-modest, if they esteemed him as good a judge of what was proper to be done in this case, as themselves. Possibly, he may think greater inconveniences would attend the settlement of an Episcopate, at so great a distance from him, than

than those that are consequent upon the present want of it.—Possibly, he may be apprehensive, it might prove an occasion of “bitterness, envy, anger, wrath, clamor, strife, and evil-speaking”, those “works of the flesh”, which are destructive of all true religion.—Possibly, he may fear some ill effects relative to the state.—But, whatever the reasons are, which restrain his Majesty from establishing Bishops in America, his wise pleasure should certainly make them easie; especially, as they own him to be the supreme Governor of the Church.

IN aggravation of the Church’s “unprecedented” hardship, the Dr. goes on to say, in “apostolic times”, care was taken to form christians, as they increased, into “proper Ecclesiastical districts, and to appoint Bishops for each”. If he means, that, as “the number of disciples was multiplied”, they were “added to the Churches” in these and those places, which had pastors at their head; or were formed into new Churches with pastors over them, this is very true: And we heartily wish, that all the Churches in America had such Pastors, or Bishops. But if he intends, that christians were, in those days, “formed into districts with Bishops over them”, in any measure conformable to the manner of the Church of England, or that which is intended for the Church in America, he is grossly mistaken. There were then no such districts or Bishops. And if we pursue the history of the Church, through the times that may, with any propriety, be called truly primitive, we shall meet with no instance of this kind; nor can an instance be produced, until there had “come a falling away first”, and that “man of sin” began to be “revealed”, who hath opposed himself to all that is

called God, or that is worshipped ; so that he, as God, has set in the temple of God, shewing that he was himself God".

THE Dr. by recuring to the " records of Paganism and Mahometanism", to magnifie the neglect of the Church in America by his superiors in England, is both ungrateful and unreasonable.— He is ungrateful, as they have for more than sixty years been expressing their pious regards to it, by expending, at the lowest computation, thirty thousand pounds sterling to promote it's growth. And he is as unreasonable, in that, notwithstanding the discovery of so much concern for the Church in the Colonies, he would make them even worse than " Pagans", or " Mahometans", because they do not grausie his fond desires in establishing an Episcopate here, after the mode of the Church at Home. Let me take this opportunity to remind the Dr. once for all, that, as it lies with the KING, whether they shall, or shall not, have Bishops in America, all his complaints finally terminate on him : For this reason, I could wish he had expressed more dutiful reverence towards his Sovereign, than to charge him, as he does virtually, and in reality of construction, with treating the Church here with " UNPARALLELED HARDSHIP ; PERSECUTION, or what is AS BAD IN IT'S CONSEQUENCES ; yea, with NEGLECT SO GRIEVOUS AS NOT TO BE PRECEDENTED", either by PAGANS, or MAHOMETANS. It is hoped, the Clergy of the Church of England, in their address to his Majesty, have spoken to him with more decency, and becoming reverence.



A N S W E R



ANSWER to SECTION V. assigning Reasons why the Church in America has been thus neglected.



THIS Section would have been wholly passed over, as we have no concern with the more immediate contents of it, but that the Dr. has, here and there, mixt with his reasons, why the Church has been so greatly neglected, some matters of intelligence it may be fit to take into consideration.

App: 47
Def: 150
Rep: 85.

THE first I would mention is thus expressed, “the propriety of sending a Bishop to these Colonies”, that is, the Colonies that were settled by those who had an aversion to Episcopal government, “will be disputed by none”. This is nothing more than a rattle to please children with. If a Bishop is sent, will he have nothing to do in these Colonies? Will they not be part of his Diocess? Will not the Episcopal-Churches in them, at least their Clergy, be under his inspection and government? All that can be meant, by the “acknowledged impropriety” of sending a Bishop to these Colonies, is only this, that it may not be proper he should, at present, have his seat here. But still, he will be as completely settled at the head

head of the Episcopal Clergy, within these bounds, as in the other Colonies ; and will have the same right of super-intending and governing them. So that, if his place of residence should not be here, his power will ; and it will be the same, in all it's exercises, as in any of the other Provinces : Nor are we so destitute of foresight as not to see, that it will be thought as " proper", a Bishop should have his *seat* in these Colonies, as in any of the other, whenever a fit opportunity, with promising circumstances, shall present.

ANOTHER piece of intelligence we are let into is, that however " negligent" and " stupid" the Episcopalians here have been, about the affair of an Episcopate in America, it has engaged the attention of their superiors at home for more than sixty years. " The worthy Society, to whom the nation, and the christian world in general, are under great obligations, and to whose unexampled liberality, indefatigable application, and amazing perseverance, the Church of England owes it's VERY EXISTENCE, at this day, in SOME OF THE COLONIES" ; I say, this Society in particular has most heartily and vigorously employed it's pains in prosecution of this good work, by " making all proper representations of the case to Queen Ann in her day" ; by " purchasing a house in New-Jersey, for the residence of a Bishop" some time after ; by " obtaining an order from the Crown for a bill to be drawn, and laid before the Parliament for establishing an American Episcopate ; by attempting the same thing, with the same spirit, the next reign, and with an encouraging prospect of success" : And the " venerable Patrons and Supporters of the Church in America", this same
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worthy Society, "have continued to keep sight of this great object, and have been WATCHING FOR SEASONABLE OPPORTUNITIES OF EXERTING THEMSELVES TO OBTAIN IT". Who now can be at a loss to know the true reason of the application of such vast sums of money, in those Colonies that stood in little or no need of such pious charity ! Who can help yielding the full assent of his mind to this affirmed truth, that it is, in the opinion of Episcopalians here, and their superiors at home, an "indisputed impropriety" to fix a Bishop in the New-England Colonies, should the way be duly prepared for it !

I SHALL here add to the intelligence the Dr. has given us, that there never was a time, since the incorporation of the Society for the propagation of the Gospel, wherein such earnest and vigorous efforts were made, both in the Colonies and in England, to obtain the long wished-for blessing, an American-Episcopate. No pains have been wanting; no methods left untried, in order to bring this into event. The whole Clergy of the Church of England here are united in their endeavours ; and, without all doubt, have been spirited hereto by instructions from those, in high dignity at home, who have promised their influence and assistance in an affair of so great importance. Surely the Dr. had no need to have taken up so much of the preceding section, in fetching arguments from the apostolic, and succeeding times ; yea, from the records of "Paganism" and "Mahometanism", to excite in superiors there compassion towards the poor American Church, in it's "deplorable wretched condition" ; or rather to shame them for their neglect in taking so little care of it's interest. Perhaps,

haps, there never was a Church, in any christian Colony, in any part of the earth, that has had more done for it, or that has been the object of a more sollicitous concern in the minds of better friends, and more able Patrons. It must not be esteemed a matter of wonder, if we are so far alarmed, as to consider, and speak freely upon so interesting an occasion.—

THE last article of intelligence relates to the external circumstances of the Bishop that is desired to be sent to America. "A seat has been purchased for his residence, at six hundred pounds sterling expence, in a convenient Mansion-house and lands, situate at Burlington in the Jerseys". And, as the Dr. declares elsewhere, pag. 108. "a fund has been established for this particular purpose, (the support of a Bishop) for more than half a Century past; and many worthy persons have contributed generously and largely to the increase of it". Says he, "I can recollect, as I am writing, the following instances: Arch-Bishop *Tennison*, who has been dead upwards of fifty years, bequeathed to it one THOUSAND POUNDS sterling; Sir *Jonathan Trelawners*, near the same time, another THOUSAND POUNDS; the Lady *Elizabeth Hastings*, FIVE HUNDRED POUNDS; Bishop *Butler*, FIVE HUNDRED POUNDS; Bishop *Benjon*, TWO HUNDRED POUNDS; Bishop *Osbaldeston*, FIVE HUNDRED POUNDS; and Mr. *Fisher*, ONE THOUSAND POUNDS. These, and all other sums, which the Society have received for this use, were put into the public funds as soon as paid into their hands, and have been accumulating ever since, excepting what they expended at Burlington. If this stock is not sufficient

“ sufficient for the support of a proper Episcopate
 “ in America, I imagine the difficulty of making it
 “ sufficient will not be great. For, as many have
 “ given liberally on the *remote prospect* of it’s be-
 “ ing needed, it is not to be doubted but bene-
 “ factors will be raised up, when assistance shall be
 “ called for by a *present necessity*”.

It is unquestionable, from these passages, if a Bishop is sent to America, that such provision must be made for his support, as will enable him to appear in all the grandeur of a Bishop in England. His place of residence, and manner of living, must exceed a common Clergyman’s in proportion to his much more exalted station in the Church. Such Bishops were unknown in the christian world, in it’s first days of purity : Nor do we read of them, until christians had grossly departed from that simplicity in living, which was their primitive glory. At so great a distance from apostolic times as the third Century, though corruption had then crept into the Church, Paul of Samosata, Bishop of Antioch, and one of Cyprian’s contemporaries, was deposed, among other things, for this, “ that, having been poor before he was Bishop, he had after that grown very rich, born secular dignities, passed the streets with a train of attendants, and erected to himself a magnificent seat in the Church”. * Nay, a good while after this, though the Church had grown still more corrupt, the fourth council of Carthage decreed, “ that the Bishop shall have a little dwelling-house near the Church ; that he shall have but coarse household-stuff and diet, and seek his reputation only by sound doctrine, and a good life ; that he shall not spend his time in caring for
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* Euseb. Lib. 7. Cap. 30.

his family, but be employed wholly in reading, praying, and preaching the word of God". * And some of our reformers, of high distinction in the Church, have freely spoken against the opulence and grandeur of Bishops. Says the good Arch-Bishop Cranmer, in a letter to my Lord Cromwel, " Even at
 " the beginning of Christ's professors, *Diotrephes*
 " desired to have *prebeminence* in the Church. And
 " since, he hath had more successors, than all the A-
 " postles had; of whom have come all those glori-
 " ous titles, stiles & pomps, into the Church. But
 " I would, that I, and all my brethren the Bishops,
 " would leave all our stiles, and write the stile of
 " our offices, calling ourselves *the Apostles of Christ* :
 " So that we took not upon us the name vainly, but
 " were so even in deed. So that we might order
 " our Diocess in such sort, that neither paper, parch-
 " ment, lead or wax, but the very christian conver-
 " sation might be the letters & seals of our offices ;
 " as the Corinthians were to Paul, to whom he said,
 " ye are the letters and seals of our Apostleship" †
 To the like purpose are those words of the famous Bishop Hooper, " They [the Bishops] know, that
 " the primitive Church had no such Bishops as be
 " now-a-days. If the fourth part of the Bishoprick
 " remained unto the Bishop, it were sufficient ; the
 " third part to such as should teach good learning ;
 " the second part to the poor of the Diocess ; and
 " the other to maintain men of war for the safe-
 " guard of the common-wealth, it were better be-
 " stowed a great deal. For now it is ill used and
 " bestowed for the greater part upon those that have
 " no need of it.—If any man be offended with me
 " for thus saying, he loveth not his own health, nor
 " God's laws, no man's, out of which I am always
 " ready

* Can. 14, 17, 20, 24. † Pierce's Vind. Dissen. p. 370.

“ ready to prove the thing said to be true”.* Riches, if we may believe the word of truth, are attended with dangerous temptations ; inſomuch, that it is really a difficult, extremely difficult, thing for one poſſeſſed of them, to prevent his being “ drawn aſide by thoſe luſts, which drown men in perdition”. Men are too ready, if they are much raiſed above others in worldly circumſtances, to grow big in their own apprehenſions, to be haughty and imperious ; treating thoſe below them with inſolence and contempt. They are too apt to ſet their hearts “ upon that which is not” ; to live high, keeping ſumptuous tables ; to ſpend their time in eaſe and indolence, to the diſſipation of their minds, and unſitting them for thoſe ſpiritual exerciſes, without which they will have little reliſh for the things of God and religion. And, perhaps, this has been as common among the Clergy, as any other order of men ; not excepting Biſhops themſelves. The excellent Biſhop Burnet, ſenſible of this, in an addreſs to his brethren, and ſucceſſors in the Epiſcopal office, thus expreſſes himſelf, “ I wiſh the pomp of living, and the keeping high tables, could be quite taken away. It “ is a great charge, and no very decent one ; a “ great devourer of time, and will make you look “ too like the men of the world. I hope this is a “ burden to you ; it was indeed one of the great- “ eſt burdens of my life, to ſee ſo much time loſt, “ and to be living in a luxurious courſe, which “ might have been much better beſtowed. I had “ not ſtrength enough to break through that, “ which cuſtom has impoſed on thoſe provided with “ plentiful Biſhopricks. I pray God to help you find a decent way of laying this down”. † Riches

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* Ibid. pag. 392.
Vol. VI. pag. 188.

† Hiſt. of his own time,

and poverty are both extremes, neither of which seem suitable for Clergy-men. "Conveniency of food and raiment" for them, and their families, is rather desirable. More than this; to be sure, an abundance of the world will be dangerous to them, and greatly hurtful to the Church of God. This is a truth in fact, and known to be so. Christianity never suffered so much by all its persecutions by Pagan-powers, as by the pomp and grandeur of the Clergy, especially of superior orders. The riches of the Church, under the Patronage of those Princes of the earth who were called its "nursing fathers", have been its ruin, by being the occasion, through abuse, of those numerous abominations, which have most shamefully defiled the temple of God. I am therefore free to declare it my hearty wish, that we may never have a Clergy, in the American world, for whose residence fine seats must be provided, and funds established to bring in an income much better suited to maintain officers in a kingdom of this world, than that which is related to, and pertains to another, that is purely spiritual. And I wish this, not only in regard of the Episcopal-Clergy, but the Clergy of every denomination on the Continent; yea, the whole christian world.



A N S W E R



ANSWER to SECTION VI. which says the present Juncture is apprehended to be favorable to the Episcopate in question.



THE Dr. here speaks of it as “the opinion of many wise and judicious persons, that the favourable opportunity”, for establishing an American Episcopate, “now presents itself”; an opportunity, which “the circumstances of the nation have never, until now, afforded”. But, what are these circumstances, which make the present, so favourable an opportunity? “The tumults of war have ceased, and the public tranquility restored, without any reasonable suspicion of a speedy interruption”. Was this never the case before, and within the memory of the Dr. himself? If he will only reflect a little, he may bring to mind a time, since he became capable of noticing facts, when “the circumstances of the nation” were so very like to these, that he will not find it an easie matter to point out the difference. And are there “no reasonable suspicions of a speedy interruption of the present tranquility”? He herein appears a stranger, not only to the known disposition, and past conduct, of both France and Spain towards England, but to what they have been doing ever since the conclusion of the late war to strengthen their

*App: 54
Def: 171
Ref: 105.*

their naval force, and put themselves in a capacity to break the present peace.—Again, “the greatest harmony subsists between our Mother-country, and most of the Colonies; the late dispute having been brought to a happy termination”. It is true, the dispute, relative to the STAMP-ACT, has been happily terminated. But has nothing intervened since, that has disturbed the harmony between the Mother-country, and the Colonies? Are “most of the Colonies” quite satisfied with the doings at home, brought into effect with reference to them? One would think, by the representation here made of them, that the Dr. had been shut up from the world, and knew not what was passing in it. There is nothing more certain, than that “most of the Colonies” think themselves as nearly touched in their CONSTITUTIONAL RIGHTS by the late Parliamentary proceeding, as by the STAMP-ACT itself; and they are every day groaning out their complaints; though they are resolved to do it in those ways that are *legal*. It is strange, that prejudice itself, though speaking to promote a favourite-point, should publicly say, that “the greatest harmony now subsisted between the Mother-country, and most of the Colonies”. No fact related for truth was ever more distant from it.—Farther, “the plan of an American-Episcopate has been settled, and adjusted in such manner, that the religious privileges of none can be violated, or endangered”. By whom has this plan been settled and adjusted? We have no good reason to think, that it has been done by those, who have any constitutional-right to meddle, of their own meer motion, with matters of this nature; and we shall see, in proper time, that, if it has been settled, it is not so adjusted, but that the privileges, even of
Episcopalians,

Episcopalians, will be violated by it.—As to what follows, relating to “the happiness of having a Prince upon the throne, who is unquestionably disposed to promote the general interest of virtue and religion”, the other denominations are as thankful as the Episcopalians can be ; but do not look upon this an argument more favoring their cause than our’s. We can chearfully rely on the impartial justice and goodness of the British Sovereign, not in the least doubting his equal paternal regard to all his loyal Colonists of whatever class. We know not what “declarations he has made on the subject of an American-Episcopate” ; but this we have abundant reason to believe, that he will do nothing in this matter, but what is wisely and kindly fitted to promote the real good of his subjects here, not considered separately, but in one collective view ; which is all we desire.—These now are “the advantages”, which, as the Dr. says, “peculiarly mark the present period”. But they all, excepting the last, which is as favourable to us as them, may be justly looked upon as real disadvantages, pointing out the present, as the most inconvenient juncture that could be pitched upon, for the accomplishment of the great thing desired.

THE Dr. now goes on to “other arguments for sending Bishops to America, never so urgent and forcible as at present”.

ONE is, the “great increase” of professors of the Church. “In the former part of this Century, they were small and inconsiderable in comparison with the amount of their present number”. He is pleased to say, “that the Church of England in America contains now near a MILLION of

of members". This is more than once repeated in other parts of his performance; and the like account, we have been informed, has been inserted in the petitions, the Episcopal-Clergy have sent home to bespeak the interest of their superiors with reference to the mission of Bishops to the Colonies. It is surprising, they should publish it to the world, that their Church contains so great a number. They must certainly, in order to enhance the account, reckon the NEGROE-SLAVES * among the members

- * The Dr. for reasons best known to himself, did not chuse to say, in plain words, that NEGROES, knowing nothing of religion, make a very large part of his MILLION of the "members of the Church of England". But it is evident, he has these in reserve to save the truth of his affirmation. He says, pag. 55, "from general calculations it has been frequently said, of late years, that the proper subjects of the British Crown in America amount to *three millions*". And again, pag. 89. "of the inhabitants of this Country a *full third part* belongs to the Church". Now, if there are not, as the Dr. will not pretend that there are, *three million* of inhabitants, or British subjects, unless the BLACKS are reckoned, the Church cannot have belonging to it a *third part*, or *one million*, of these inhabitants, if the blacks are left out of the account. This is more evident still, from what the Dr. says of the survey that was made of the number of inhabitants, in 1762. His words are, pag. 55, "It was then found, that they amounted to between two and three million in the Colonies, and Islands". Of these, says the Dr. pag. 57, "The blacks were found to be about eight hundred and forty four thousand". A large deduction then must be made from the MILLION professors of the Church, if the blacks are not counted. And in truth, the Dr. himself virtually acknowledges it; though, perhaps, he did not intend the acknowledgment should be perceived. For he says, pag. 56, "of the WHITES"; that is in
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members of their Church"; though not one in fifty of them know any thing more of Christianity, than those of the same color who live in Africa : Otherwise, it is not possible their account should consist with truth. In the two Provinces of Pennsylvania and the Jerseys, there are no more than three Episcopal Churches that support themselves. The Society, if we may depend on their abstracts, have but nineteen Missionaries. The Dr. says, there are, in these Colonies, a considerable number of Churches and Congregations without Clergymen. It is reasonably supposed, these destitute Congregations, for much the greater part, are similar to the scattered handfuls of Episcopalians in some of our New-England towns, consisting, in some places, of three or four ; in others, of half a dozen ; in others still, of a dozen or fifteen families. However, that there might be no complaint that we are disposed to lessen their real number, we shall reckon them all as Congregations equally numerous with those that have Missionaries. Their number then, according to the Dr. will be forty-seven ; which, with the three we before mentioned, will make fifty.—In the Pro-

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the above-mentioned survey, which found between two and three Million inhabitants in the Colonies and Islands, " the professors of the Church were about a *third part*". So that, according to the Dr's own account, no more WHITES belong to the Church than about *one third part* of between two and three Million, after eight hundred and forty four thousand Blacks have been deducted. And yet this reckoning, though it takes off several hundred thousands from the MILLION professors of the Church, that had been before numbered, is carried much too high, the *Blacks* not being admitted into the account ; as may be seen in what is said above.

vince of New-York, there are three Episcopal Churches that subsist without help from the Society. The Missionaries, by the abstracts, are eleven ; and as the Dr. has said nothing here of destitute Churches, we shall take it for granted, that fourteen is the number of Episcopal Congregations in this Province.—In the four New-England Colonies, Connecticut, Rhode-Island, Massachusetts, and New-Hampshire, there may be three Episcopal Churches that are supported within themselves, though I certainly know of no more than two. The Missionaries, by the Society's account, are thirty. The members of the Church, settled here and there in towns, where there are no Missionaries, may possibly make a number equal to six or seven Congregations that are supplied with Clergymen. The Churches then, in the New-England-Colonies, will be forty. According to this computation, which, I am persuaded, exceeds the truth, there are, in the seven Colonies, extending from Pensylvania to the utmost northern bounds of the Massachusetts-Province, one hundred and four Episcopal Churches. Let it now be supposed, there are fifty families belonging to a Church one with another ; which, I believe, Episcopalians themselves will think full allowance. Let it also be supposed, there are five persons to each family ; which is again large allowance, as there are few families in which all the members go to Church : In some, not more than one goes ; in others, not more than two or three. The amount then of all these professors of the Church is only twenty six thousand ; a meer handful in comparison with more than a million persons, which, without dispute, live within these bounds. And, if we should take in Nova-Scotia, in which there are more
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of other denominations, than there are of Episcopalians, the number would not rise to more than twenty eight or twenty nine thousand. But we will allow thirty thousand. There is still wanting nine hundred and seventy thousand to make up the MILLION of Episcopalian professors we are told of. And where shall we find these? Are they to be found in the Colonies southward of Pennsylvania? In all these, unless we reckon the blacks as members of the Church of England, we shall fall vastly short of the number that is wanted; and the same must be said, should we take in all the *whites* of all the English West-India Islands. It is acknowledged, there are more Episcopalians in Virginia and Maryland, than other denominations; but all their *white* inhabitants, together with those of the Carolinaes, and Georgia, even to Florida, will not make one half the number that is wanting; as might be made to appear by surveys that have been taken of their numbers. But if we subtract Quakers, Baptists, Presbyterians, and Roman-Catholics, which are numerous especially in Maryland, and those also who make no profession at all, and attend no public worship after any mode whatever, [and surely it would be too shameful to reckon such as "members of the Church"] it is really questionable, whether the amount of Episcopal professors, in all these Colonies, will be more than about two hundred and seventy thousand. So that, confining ourselves to the American Colonies, it cannot, as we judge, be supposed, with any probability of reason, that there are so many as one third part of that MILLION of "members of the Church" the Dr. has reckoned, not taking in the *blacks*. So widely distant are our apprehensions from his, concerning this matter.

EITHER the Gentleman that made "a survey of the inhabitants in the Colonies and Islands, and a distribution of them into their several classes, in 1762", was egregiously mistaken, or the Dr. in his account from him, when he says, "of the *whites*, the professors of the Church were about a third part ; the Presbyterians, Independants and Anabaptists, were not so many ; the Germans and other denominations amounted to more". There are no independants that I know of in any of the provinces. The Presbyterians and Congregationists are perhaps as numerous as all the other denominations, Non-episcopal, put together ; and these only are more than double the number of all the Episcopalian-*whites* on the American Continent ; as could demonstrably be made to appear, was it worth while to be at the trouble of making calculations, and exhibiting the grounds on which they are made.

THE Dr. to add force to his argument in favor of the mission of Bishops, would bring in the Negroes, "who have been found, says he, to be about eight hundred and forty four thousand". His head and heart are so filled with the notion of an Episcopate, that he seems disposed to imagine it the best fitted mean for every good purpose that can be mentioned. As he thought it proper to take notice of the poor Negroes, could he have hit upon nothing but an Episcopate for their relief ? This, at best, is a far-fetch'd, round-about expedient ; and would, probably be of little service, was it to take effect. Their forlorn case calls for a more direct and powerful remedy. As "sharers with us in the same common nature", have they not the same natural essential rights ? And are not these outrageously invaded, while they are held in ignoble slavery ?

Are

Are they not inhumanly trampled upon, while they are treated as though they were nothing better than so many beasts of burden ? It is most horribly shameful, that so many of the human species, as good by nature as their masters, and that have as good a right to the FREEDOM OF MEN, should be bought and sold as though they were cattle ; and dealt with as though they were an inferior order to dogs ! If, instead of an Episcopate, for the benefit of these greatest of all sufferers in his Majesty's dominions, an act of Parliament had been proposed to set them all free, or to prohibit the enslaving any more for time to come, or to restrain the cruelty of the Planters in their usage of them, it would have been much more to the purpose. It is a dishonor to Englishmen, who esteem it their distinguishing glory, that they enjoy the fullest reasonable liberty, to make SLAVES, and in the most abject sense, of such amazing numbers of their fellow-men. It is an abomination highly worthy of a Parliamentary interposition. This would do the poor Negroes infinitely more service, than to settle an Episcopate over their masters, who cannot be supposed to have any tolerable degree of religion, while they thus palpably break in upon the most evidently plain laws of righteousness and goodness, to their eternal disgrace as reasonable moral agents. I have often wondered, nothing has been done in the Colonies to put a stop to the cruelly unjust practice of making slaves of the poor Negroes ; especially, as they have, for some years, been fighting out the most bitter complaints against all tendencies towards their being enslaved themselves. Is this to act a consistent part ? Is it, in any equitable sense, doing to others as they would others should do to them ?

THE last argument, "for granting an American Episcopate", is taken "from the obligations of gratitude ; a national sense of which ought, at this time, to have peculiar efficacy" : As, "by a signal interposition of divine providence, the British arms in America have triumphed over all that opposed them, prodigiously extending our Colonies by new acquisitions, and securing them, not only by treaty, but by a total annihilation of that power on the Continent, whereby our former safety was chiefly endangered". What special connection the victorious success of the British arms in America, under the blessing of providence, has with the establishment of an Episcopate here, is not so very easie to discern. It is readily owned, "every wise nation sees and acknowledges God in such events : and every religious nation will make some suitable returns to him for such extraordinary favors". And it is hoped, some such returns have been made. If not, the nation, including the Colonies, are justly chargeable with great ingratitude to that al-wise righteous being, who turned the late war so much in their favor. But, says the Dr. "the circumstances of things evidently point out two duties to our Governors, both of them important in themselves, and of indispensable obligation. One is, the further security and support of the true religion in America, in those places, where it already is ; and the other, the propagation of it in those places to which it has not hitherto been extended". By the "farther security and support of the TRUE RELIGION in America", the Dr. must mean, to make his arguing pertinent, the providing for the support of an Episcopate, as an expedient for the security of the TRUE RELIGION, that is, the religion of the Church

Church of England. Surely, his imagination has here got the better of his judgment. Is the religion of the Church of England the only true religion on the American Continent? Is religion, in none of the other forms, to be regarded? Were Episcopalians the only Colonists employed, under God, to effect the late glorious conquests? We do not esteem it a duty, much less an indispensable one, in consequence of these conquests, to provide for the security or support of the religion of Episcopalians, any more than the religion of other denominations of christians in the Colonies. And of all denominations, the professors of the Church have the least to say upon the head of "farther support", as they are, in most of the Colonies, provided for by the Society at home at an annual great expence.—As to the other duty, "the propagation of religion, in those places to which it has not been extended"; such a sense of it was impressed upon the hearts of the rulers, ministers and Laity, more especially in this Province, that proper measures were concerted, and Missionaries actually sent to the Mohawk-Country, to carry the gospel to them; but the whole design was made void, because it was not to be executed by professors of the Church, according to the Episcopalian mode. More may be said of this hereafter.

THE Dr. goes on, "as America is the region, wherein the divine goodness has been more immediately displayed in favor of the British nation; so America is evidently the very ground on which some suitable monument of gratitude ought to be erected". And what monument is this? In consistency with the course of the present argument, it must be the establishment of an Episcopate.

How

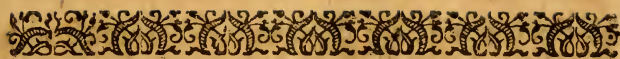
How is this made out ? After the following manner, if at all ; “ the honor of God is most directly promoted by public worship—that worship must be most acceptable to him, wherein the adoration of his creatures are regularly offered him, in the solemn offices of the purest and best religion—and the national religion must be supposed best to answer these characters in the national opinion”. It is far from being true, that the religious adorations of the Church of England are the “ purest and best”, or that their worship is, on this account, “ most acceptable to God”. But, supposing this to be the *national opinion*, meaning hereby, the opinion of those in the nation, who are members of the established Church ; what is the consequence herefrom ? Says the Dr. “ it naturally follows, that the state of the national religion here [in the Colonies] has a right, on this occasion, to the peculiar attention of those, who are entrusted with the direction of our public affairs”. It needs something more than a bare affirmation to make this an undoubted truth. The other denominations think they have as good a right, as the Episcopalians, to the attention of those, who have the management of the public affairs ; and, in many of the Colonies, it is thought, they have, in strict justice, a PECULIAR right. But, let it be supposed, that the PECULIAR right lies on the side of the Church of England ;—what then ? This Church, in America, without a Bishop, “ is perishing for want of common necessities ; she has been long imploring relief under such diseases, [being destitute of a Bishop] as must prove fatal to her, if much longer neglected”. What is the consequence ? Her request must be answered, as a SUTABLE MONUMENT OF GRATITUDE for the late

late divine appearances in favor of the British arms in America. Heaven and earth are called upon to judge, whether this is unreasonable! This is the Dr's argument in full force, so far as it has any. Upon which I would ask, is it indeed a truth, that the Church of England, in the Colonies, "is in a perishing condition for want of necessaries"? Is it a real object of faith, that "her diseases are such as must prove fatal to her", if she is much longer without a Bishop? Surely, this representation of her case must be the effect of zeal, not conducted by knowledge. And, had not the Dr. been under the influence of an undue warmth of spirit, he would never have thought, much less have publicly said, that an AMERICAN EPISCOPATE, for the relief of the Church, under her diseases operating to her speedy ruin, was that SPECIAL MONUMENT OF GRATITUDE that ought to be erected in return for God's goodness, displayed in favor of the British arms in this part of the world. I scarce know how to speak upon the matter seriously, it is placed in so ludicrous a light. Notwithstanding the "diseased perishing" state of the American Church, have not praises and adorations, according to the "purest and best" forms of devotion, been offered up to almighty God, in all the Episcopal assemblies on the Continent, for the marvellous interpositions of his providence, on our behalf, in the late war? If this is not the truth, they are far behind the other denominations of christians, whose religious thankful adorations have publicly been presented to the divine majesty on this account, in their way, however short it may have fallen of the "better and more pure" mode of praising God in practice by the Church. There have also been NATIONAL religious adorations for

this NATIONAL mercy ; and, if they proceeded from truly thankful hearts, they are, in the account of the sacred books, a sutable expression of gratitude. But the Church here is still in want of Bishops ; and there is therefore still wanting the most SUTABLE MONUMENT OF GRATITUDE, for these favors of heaven. Grateful hearts, and well-ordered conversations, may possibly be as SUTABLE MONUMENTS, upon this occasion, as the settlement of an EPISCOPATE. If the Colonists, whether Episcopalians, or others, have not, by this goodness of God, been engaged to love him with all their hearts, and to serve him with all their powers, no other return will atone for the want of this, not excepting there being an EPISCOPATE established here. This is what God mainly expects ; with this he will be pleased, yea, a thousand times more pleased, than with the mission of as many Bishops as can be desired. I appeal to heaven and earth for the truth of this.



A N S W E R



ANSWER to SECTION VII. in which the
Case of the American Heathens is particularly
considered, and said to require an Episcopate.



WE are as fully sensible as the Dr. or any of the Episcopalians, can be, that it is "the duty of those whom the "day-spring from on high" has visited, to communicate this light to others, and, as they have opportunity, to give the knowledge of religion to those who are without it". We think, with him, that "the providence of God points out this general duty by the late events, more plainly and expressly than ever. We never had until this time, so favourable an opportunity for carrying forward this blessed work: We never had it so much in our power; and our obligations of gratitude were never so strong"; nor the arguments that may be fetched from the "principles of worldly policy". These, and such like, powerful motives have often been urged upon our people, both publicly and privately. We do therefore most cordially join with the Dr. in every thing he has said to represent the reasonableness, the indispensable duty of a pious concern for the aboriginal-natives of America, expressed in all suitable endeavours to acquaint them with "the gospel of the blessed God". The difference between us lies in this, we do not think, that

*Appl: 61.
Def: 105.
Resp: 115.*

an Episcopate in the Colonies is so connected with this duty, but that it may very well be performed without one ; nor do we believe that an Episcopate is peculiarly pointed out by those events that have made the present, the most convenient time for extending the knowledge of the only true God, and his Son Jesus Christ, to these uttermost parts of the earth. The Dr. is of the contrary opinion. His principal aim indeed, in this section, is to shew, that our duty, in regard of the American-Heathen, more especially in consideration of the happy events of the late war, requires an Episcopate. His reasoning here takes in a variety of articles. They are comprehended in the following summary, but just, representation. “ From repeated trials, it appears, that there must be some more effectual way for the conversion of Savages, than has been yet taken. It was hoped that the conversion of Indians would naturally introduce among them civility of manners ; but it seems now to be generally agreed, that what was proposed as a *consequence*, ought to be considered as a *necessary means* of spreading the gospel among savage nations.—It having then become a settled point, that the most proper way for converting Savages, is previously to instruct them in the arts and manners of civil life, the SOCIETY has been, for a considerable time, employed in collecting such intelligence, relating to this subject, as to enable them to form a proper plan for civilizing the nations of America, in order to their being christians.— But a variety of plans have been transmitted from this Country. The persons who have been consulted, have their particular prejudices and attachments. The things and places which one

“ represents

“ represents as expedient, are condemned by another.—To balance and adjust so many different representations would be a work of much time, and of course retard the execution of the general plan. A false step in the beginning might produce consequences that are fatal. But these difficulties would vanish, in a great measure, under an Episcopate. In a system of this kind, where a number of powers and movements are to be employed, to one common purpose, a regular and consistent direction of them is requisite.—Upon the whole, a Bishop is thought to be the most proper person to be entrusted with this super-intending influence, one therefore must be appointed and sent in order to a compliance with the duty, arising from the late victories on the American-Continent”. This, in sum, is the Dr’s argument in all it’s parts.

As to the first ; “ it’s being generally agreed, that the most proper way for converting Savages, is previously to instruct them in the arts and manners of civil life” ; it may be justly questioned, whether it exhibits the truth of fact. I am confident it does not, if this “general agreement” is supposed to extend to the more northern Colonies. We are here pretty generally inclined to think, that the increase of temptations, from the arts and manners of civil life, would rather be an hindrance to their conversion, than a previously proper requisite in order to it. The Indian-Natives have certainly been hurt, not served, by being put into the English way of living. Many tribes of them, in the Massachusetts-Province, have, by this means, been so depopulated, that there are now scarce any remains of them to be seen. And I am fully persuaded,

suaded, the taking them off from the way of life they have been so long accustomed to, and getting them into that which is in use among us, would be an effectual method to put an end to their lives in the world. Nor is there any need of what is called civilizing them, in order to their embracing Christianity. Their being Savages, and living in a way different from what we do, is no reason why their conversion may not be expected, if suitable means are used with them. The design of the religion of Jesus is to humanise, as well as christianise the soul, to meliorate the temper, to soften it's roughness, and of savage to make it meek and gentle. And this will be it's effect, in whomsoever it is really planted; and, without such implantation, men may be savage, notwithstanding the arts and manners of civil life; instances of which are too common, even in the most civilised nations. It may be worthy of notice here, the Canadians never made it any part of their care to change the Indian's mode of civil life; and yet, they found ways to attach numerous tribes of them so firmly to the religion of Rome, that it is a vain thing to try to bring them to a better sense of things. And why may not we, in like manner, implant the religion of the gospel in the minds of those, who have not been as yet indoctrinated in the principles of Popery? Should we expend as much zeal and pains to make them good Christians, as the French have done to make them good Catholics, we should, I doubt not, soon see the happy fruits of it; though no care should be taken to bring them into our way of civil life.

THE next link in the chain of reasoning is, "the Society's having, after great pains in collecting informations,

informations, formed a plan to civilise the Indian-Nations, in order to the making them Christians". One would not have expected to have seen the Society brought in here, as so essential a part of the argument. For it is affirmed, a few pages back, "if we examine it's Charter, we shall find it as evident as language can make it, that the support and propagation of the gospel among our OWN PEOPLE IN AMERICA, was the immediate and principal design of their incorporation. The conversion of the heathen was not their primary and immediate object". This is said to shew, that the Society has been "abused", when spoken of as expending their charity in the English Colonies, to the too great neglect of the Indian-Heathen. And those who have been thus "abusive to the Society" are charged with the guilt of "petulant tongues", or "pens". But now an Episcopate is in view, it is their proper work, and in distinction from all others, to discharge the duty of sending the gospel to the American-infidel Natives. The writers on the Episcopalian side have the advantage beyond all others. They can make use of the same argument, with a good grace, to contrary purposes. When the Church is to be increased in the Colonies, the Society perfectly fall in with the great design of their institution, while they lay out so much of their money to serve this end, that they have little left to christianise the Indians; but when a Bishop is wanted, and christianising the Indians can be used as an argument for his mission, it at once becomes the great work of this Society; and they, in distinction from all others, must engage in it as their inviolable duty. And I will suppose it to be their business, for I really believe it is, and in virtue of their Charter, however inatten-
tive

tive they may have been to this part of the trust that has been committed to them. And what follows herefrom ? The argument goes on.

“ THERE are so many plans and proposals, so many different opinions in different persons, and such a number of difficulties arising, in regard of this work of christianising the Indians, that there is a necessity for one super-intending direction ; and who so proper for this as a Bishop ? Sir William Johnson’s experience in, and careful attention to, Indian-affairs, may make him the best qualified person for a Political super-intendant ; but, as the great end in view is the advancement and propagation of the christian religion, there must evidently appear a peculiar propriety in carrying on the work under the direction of a Bishop”. To all which the answer is, If a Bishop was now resident in the Colonies, it is questionable whether it would be fit to entrust him with this super-intending power. He might, as he ought to, be better qualified for this office than any other Clergy-man ; but a Bishop cannot do every thing. If the care of all the Episcopal-Clergy is committed to him, this, one would think, is, in all reason, full work enough for him, if not a great deal too much. He would not find it an easie matter to perform it with fidelity. This super-intending business might therefore, to better purpose, be put into other hands. The Society in Scotland, for the propagation of christian knowledge, appoint Commissioners, and from the Laity as well as Clergy, to conduct and manage their affairs, when at a distance, and not within reach of their own immediate inspection. The honorable Company for the propagation of the gospel in New-England, and places adjacent

adjacent in America, have, from the beginning of their incorporation, acted upon the same plan, and thousands of the poor Indians, in execution of it, have been christianised. They have, at this day, within the Massachusetts-Province, under the super-intending direction of their Commissioners, sixteen Clergy-men, English and Indian, stately labouring, either as Pastors of so many Indian-Churches, or as Preachers to assemblies of Indians that meet together for divine worship; nine English Lecturers, and seven stated School-masters, besides occasional ones. They have likewise a Missionary in the Mohawk Country, and an Interpreter who has been supported at Ohonoquague from a boy on purpose to learn their language, which he can now speak with as much freedom as any of the Indians, and with vastly more propriety. This young man is also a School-master to the children in that Indian town. It may be feared, the other Society in England will never accomplish any great things, unless upon a plan of a like nature. It is heartily wished this Society would, in good earnest, engage in the affair of Gospelising the Indians, and that they would be thorow in it, not merely to promote a party-interest, or to favor the design of settling an Episcopate here; but purely to extend the knowledge of the way to salvation though Jesus Christ, the only Savior of men. It may be feared, whether, in what is proposed to be done by the Society, a regard to the Church, as established in England, may not be too much mingled with the common cause of Christianity.

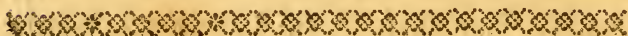
I SHALL not think it impertinent to add here,
 "as America is the region wherein the divine
 R goodnews

goodness has been more remarkably displayed in favor of the British Nation"; so Americans are the proper persons to erect "some suitable monument of religious gratitude" on this account. And what more suitable one, than a visible perpetually standing testimony of their pious concern, and earnest care, to spread the knowledge of that only Lord who has done such great things for them? The Non-episcopal Clergy and Laity, in the Massachusetts-Province, were so filled with a sense of the peculiar fitness of expressing their gratitude to heaven in this way, that they voluntarily and liberally contributed, upon the conclusion of the late war, towards the immediate support of two Missionaries in the MOHAWK-Country; who were accordingly sent, and so far succeeded in their labors, that the Indians desired to have a Church gathered, and to have the sacrament of the Lord's supper administered to them. And, upon discoursing with them with this view, it was found that a number of them were well indoctrinated in the essential principles of Christianity, and had upon their minds an uniform practical sense of religion. A school also was set up for the instruction of their children. But, besides this provision for the present, they were zealously desirous of having a perpetually continuing one. In order to this, two thousand pounds sterling were subscribed, in a week, in the town of Boston, upon condition there might be an incorporated Society among our selves for the conducting and managing this important affair. An incorporating act was prepared, and passed by the several branches of the Government here, and sent home for the Royal sanction, without which it could

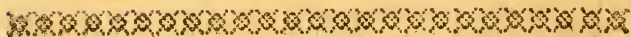
not continue in force. But it soon met with a Negative, by which means this whole money was lost, and as much more we had good reason to expect would soon have been subscribed, besides the income of many hundred pounds sterling that had been devoted to the service of the Indians. The Public will judge, whether it was not hard, severely hard, to be restrained from making use of our own money in carrying on so good a work as that of christianising the Indians; especially, as it was intended as a "monument of gratitude" to heaven for the marvellous display of it's goodness to us in the late war. We esteemed this hardship the greater; as, but a few years before, an incorporating act was confirmed at home, though upon a good design, yet upon a far less important one. And we should esteem the hardship much greater still, if, in any measure, it was brought upon us by EPISCOPAL influence. I will not too positively say that it was; but this I will say, and in the words of a letter from home, wrote by a Gentleman that well understood what he was about; "There is reason to think, that
 "an account of your proceedings [relative to the
 "incorporating act] was sent to LAMBETH, as
 "early as to——. The A—h—B—p was pre-
 "judiced with a notion, that the Society had re-
 "fused to admit the Episcopalians at Boston to
 "subscribe to the undertaking. [This was an
 "absolute falsehood.] The umbrage taken at
 "this new Society was such, that any the least
 "attempt to take subscriptions here would have
 "blown up the suspicions of the CHURCH, and
 "of the SOCIETY FOR PROPAGATING THE GOS-
 "PEL, into an open flame against it. What could

132 The Appeal to the Public answered.

“ be done at the board of trade—has labored to
“ do—But it soon appeared to be a desperate
“ cause”. We have had other accounts to the
like purpose ; and have no reason to think, they
are ill-grounded : But whether they are, or are
not, it is put out of our power to erect as “ pro-
per a monument of gratitude to heaven” as would
be done, should there be the settlement even of an
Episcopate,

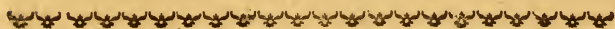


A N S W E R





ANSWER to SECTION VIII. in which the Plan, on which alone American Bishops have been requested, is fairly stated, with Expostulations on the Reasonableness thereof.



THE repetitions, with which the Dr. begins this section, and in consequence of which he hopes for the attention of his superiors, and the settlement of an American-Episcopate, have been already considered. One thing he has mentioned, previous to his introducing the plan upon this head, it may not be amiss to take some notice of. It is in these words, "Will not the complaints of near a million of British subjects in America, of unimpeached loyalty and fidelity, who are suffering under the most unprecedented hardships with regard to religion, an interest dearer than property, and more inviolable than civil liberty, be regarded, and procure the redress of so intolerable a grievance"? He had before said, pag. 45. that "the Church of England in America contains near a million of members"; and repeated it again, pag. 81; * though there is no reason

*App: 75
Def: 199
Rep: 109*

* About the time of writing the above, there appeared in one of our Public papers, a Copy of the Petition that was sent, by a number of the Episcopal-Clergy, to the university

reason to think, as has been before observed, there is one third part of this number on the American-Continent, and not so much as a thirtieth in all the Colonies to the northward of Maryland, which are much the most populous, and bid fair to be still more so, as they increase with much the greatest rapidity. We are now told of the "COMPLAINTS of this nearly a million of British subjects". If they have complained, their complaints have been kept secret in their own breasts, and not divulged

19

university of Cambridge; which, as it agreed with other copies that had been seen, and contained nothing in it that has been excepted against, may be looked upon as genuine. And, in this view of it, I would observe, that "the people belonging to the Church of England, in America", are said "to be more than a million". This differs from the Dr's account, which is, "near a million". But instead of charging these accounts with inconsistency, I would rather say, they may both be equally true; the number may be "near a million", or "more than a million", just as the Episcopalians please, if the NEGROE-SLAVES are reckoned; for, as the Dr. has told us, "they were found, in the survey that was made, in 1762, to be eight hundred and forty four thousand". So that, by only greatning or lessening the number of these NEGROES, the "members of the Church" will be either "near", or quite, or "more than a million"; though, if they are not reckoned, [and it would be to an high degree shameful to attempt to reckon them] the number of Episcopalians will be at once decreased many hundred thousands.—It is farther said, in the next paragraph, "the extent of inhabited Country which hath hitherto, with respect to Episcopacy, been neglected, is some thousands of miles". Has not this declaration, simply as it stands, a tendency to lead strangers into a wrong conception of the inhabitants of this extent, as to their religious denomination? It is indeed true, that this "extent is some thousands

to the world. So far as we may judge by the PETITIONS that have been sent home, the Episcopal-Clergy ONLY are the complainers. They are certainly the only persons, we have heard of, who have made any stir about the want of Bishops; and had not they discovered a restless frame of mind, upon this account, no body else would: Nor, so far as I can learn, are there any considerable numbers, to whom they have been able to propagate their uneasiness of spirit. Some of the most respectable Episcopalians, in these parts, for sobriety, good sense, and a steady attachment to the interest of the Church of England, have declared it to be their opinion, that Bishops would be of no service here, and that they did not desire they should be sent. And it is to me, as well as to many I have conversed with upon this head, Episcopalians among others, very questionable, whether, if the members of the Church of England, in these northern

lands of miles"; but it is as true, as to it's one half, that not a thirtieth part of the inhabitants are Episcopalians; and, as to the other half, that their number will be vastly lessened, when a deduction has been made, as it ought to be, of the other denominations, together with those who profess no religion, and are equally indifferent to every mode in which it is exercised. It would have been but fair, if some hint, at least, of this kind had been suggested. As the passage now stands, those, to whom the petition was sent, would naturally be led to think, that the inhabitants, through this large extent, were mostly, if not wholly, professors of the Church of England: Though the Petitioners themselves knew, if they had entertained this idea of them, it would not, in any tolerable degree, have consisted with truth. It may, I believe, be justly said, if there had been more simplicity, and less art, in the wording this petition, it would not have been so exceptionable as it now is.

ern Colonies, were to give in their votes, and to do it without previous Clerical influence, they would be found to be on the side of an American-Episcopate.—As to the “most unprecedented hardships, and intolerable grievances” this “million of British subjects are suffering with regard to religion”, they are, as we have seen, nothing more than these ;—that they are not favored with the enjoyment of that “discipline, the restoration of which cannot RATIONALLY be attempted by those in authority”, and which, if “much revered by any, they would be esteemed WRONG-HEADED, or MEAN-SPIRITED, or BOTH” : That though ordination cannot be obtained without going to England for it ; yet that they have good friends there, who will lighten, if not totally take off, this burden, by bearing themselves the expence arising therefrom : And, in fine, that they put the Society at home at a vast expence of charity, without which the Episcopal Churches, in many of the Colonies, would be in danger of soon dropping into Non-existence. And notwithstanding this groundless clamor of “unsufferable hardships, and intolerable grievance”, the Church of England in America has had more and greater favors bestowed on it, than any other denomination of christians here ; yea, than all of them put together : And it may also, I believe, with strict truth, be affirmed, that no religious professors, in any Colonies on the face of the earth, have been so kindly and charitably encouraged, helped, and, I may say, upheld in being.

I NOW proceed to take into consideration the PROPOSED PLAN for an American-Episcopate. It is as follows.

“ THAT

“ THAT the Bishops to be sent to America shall
 “ have no authority, but purely of a spiritual and
 “ Ecclesiastical nature, such as is derived altogether
 “ from the Church, and not from the state—That
 “ this authority shall operate only upon the Clergy
 “ of the Church, and not upon the Laity, nor
 “ Dissenters of any denominations—That the Bi-
 “ shops shall not interfere with the property, or
 “ privileges, whether civil or religious, of Church-
 “ men or Dissenters—That, in particular, they
 “ shall have no concern with the Probate of Wills,
 “ letters of Guardian-ship and Administration, or
 “ Marriage-licences, nor be judges in any cases
 “ relating thereto—But, that they shall only ex-
 “ ercise the original powers of their offices, as be-
 “ fore stated, i. e. ordain and govern the Clergy,
 “ and administer confirmation to those who shall
 “ desire it”.

*App: 79.
 Def: 201
 Resp: 112*

BEFORE I come to the objections we have to make to this plan, I would previously interpose one thing, weighty in itself, and of special importance to those, who have been employed in contriving, and opening, it to the world. It is this. They have given no evidence, that they were authorised to this business; and, in meddling with what they were not duly called to, they have acted in direct violation of as express an article as any in the established orders of the Church of England. Let it be observed here;

THE Dr. introduces this plan with saying, “ it has long been settled by our friends and superiors at home, and the Clergy of this Country have often signified their intire approbation and acquiescence therein”. And again, when he had wrote the plan

for publication, he adds, "this, without any reservation or equivocation, is the exact plan of an American Episcopate, which has been settled at home". It is truly extraordinary, that Episcopals should tell us of a SCHEME for the mission of Bishops to the Colonies settled at home, and approved by the Clergy of the Church of England here, to the intire neglect of his MAJESTY, the acknowledged SUPREME HEAD of their Church, without whom there can be not only no settlement of a plan, referring to any Ecclesiastical affair whatever; but no authority so much as to ATTEMPT to form one. It is justly presumed, if his Majesty had been in view, when it was said of this plan, "that it has long been settled by our friends and superiors at home", the manner of diction would have been more expressive of dutiful reverence and subjection; at least, some intimation would have been given of the ROYAL LICENCE to act in this matter. But, instead of this, a plan is mentioned, and published to the world as a settled one, without so much as an hint of any COMMUNICATED AUTHORITY from his MAJESTY to this purpose; which is really strange, especially if considered as done by those who may reasonably be supposed to be well acquainted with the constitution of their own Church, and the vast extent of the King's supremacy over it. Even the CONVOCATION, when convened by the King's writ, have no authority to settle any plan without his consent, nor indeed so much as to ATTEMPT to form one without HIS LICENCE. In the year, 1722, the upper house refused to act upon a declaration sent to them from the lower house, for this reason in special, "that without a ROYAL LICENCE, they had no authority to ATTEMPT, enact, PROMULGE, or execute any Canon,

Canon, by whatever name it might be called, which should concern either doctrine or discipline". * And yet, a plan has been PRIVATLY formed "by some friends and superiors at home", and "APPROBATED by the Episcopal Clergy here", and in CONVENED BODIES for the purpose; which plan is now published to the world, and objectors invited to propose their objections, if they have any, to be tried at the tribunal of the Public. Is this manner of conduct, in any degree, conformable to the constituted order of the Church of England? Dare Bishops, or even Arch-Bishops, at home, venture upon a method of acting so repugnant to that SUPREMACY in all Ecclesiastical matters, with which, by repeated acts of Parliament, the CROWN has been vested? It cannot easily be accounted for, that it should be ventured upon in the Colonies. Surely, a Plan for an Episcopate thus formed, settled and published, ought to have no great regard paid to it. Whatever "superiors at home"

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may

* Calamy's abridgement, vol. I. pag. 639. This refusal of the upper house, for the given reason, perfectly agrees, with what was enacted by the statute, 25th Henry 8. called the act of submission, decreeing 1. That the convocation should, from thenceforth, be assembled only by the *King's writ*. 2. That it should make no Canons or constitutions, but by the *King's licence*, first given them so to do. 3. That having agreed on any Canons or constitutions, they should neither PUBLISH, nor execute them, without the *King's confirmation*. Nor 4. By his authority, execute any but with certain limitations. — Wake's appeal, &c. pag. 4. as cited by the dissenting Gentleman, pag. 251. Vid. also Burn's Ecclesiastical law, under the word, convocation; where these particulars are mentioned as the purport of this statute, in the opinion of two chief Justices, and divers other Justices, at a Committee before the Lords in Parliament.

may have had an hand in contriving and settling this plan, whether they were Bishops, or Arch-Bishops, and how “often soever” it may have been “approved by the Episcopal-Clergy in this Country”, it is, in reality, nothing more than their private sentiments concerning the matter; and to publish these as “a settled approved Plan” must appear, to all capable judges, an instance of no small presumption: Especially, if it be remembered, that this is done in direct violation of an express Canon of the Church of England, guarded with a very heavy penalty; which the Dr. and those who put him upon publishing this plan, may do well to consider. The Canon, I have in view, is the LXXIII^d, which ordains and constitutes, “that no Priests, or ministers of God’s word, nor
 “any other persons, shall meet together in any
 “private house, or elsewhere, to consult upon any
 “matter or course to be taken by them, or upon
 “their motion, or direction by any others, which
 “may any way tend to the impeaching, or de-
 “praving of the doctrine of the Church of Eng-
 “land, or of the book of common prayer, or of
 “any part of the government or discipline now e-
 “stablished in the Church of England, under pain
 “of excommunication, ipso facto”. It will not be disputed, that there has been “the meeting to-
 gether” of some of the Episcopal-Clergy, superior or inferior, or both, at home, or in this Country,
 “in private houses, or elsewhere, to consult upon
 a course”, yea, to form a Plan, for altering the
 “government and discipline of the Church of
 England” in the Colonies; which, in true mean-
 ing, and reality of construction, is a practical “im-
 peachment” of it; and greatly aggravated, as this
 plan, thus privately formed, has been published to
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the world for them to judge of it's reasonableness. The fact itself is too flagrant to need any proof; and we shall have occasion, by and by, to shew, that the planned and published alteration ESSENTIALLY breaks in upon the constituted government and discipline of the Church of England. How the framers and publishers of the scheme for this alteration can reconcile their conduct with the above-cited Canon, they are best able to say. In the mean time it behoves them to think, whether, by the constitution of their own Church, they are not esteemed excommunicated persons.

I MIGHT now be reasonably excused from taking any further notice of this Plan, as it is, not only destitute of all authority, but comes handed to consideration in evident contradiction to it. However, I will go on, and distinctly mention the objections we have to make against it. And, as "the friends of the Church, to use the Dr's words, pag. 111. are desirous to know what can be said, or suggested, against an American Episcopate, in the form wherein it is proposed to settle it", and have "requested those who have any thing to offer, to confine themselves to this particular point", I shall endeavour their gratification; and the rather, that they might not have it to say, "the objections are not to the purpose", as not being against the plan that was proposed.

OBJECT. I. The government and discipline of the Church of England, under the proposed American Episcopate, is injurious, both to the Church, and the Bishops that are to preside over it. *Def: 206*
Ref: 121

It is injurious to the Church. One of the grand pleas, in favor of the mission of Bishops to the Colonies,

lonies, has all along been, the “lamentably wretched state” of the Episcopal Churches in being “without government and discipline” for want of them ; and yet, according to this Plan, “the authority of Bishops”, if they are sent, “shall operate only on the Clergy, not the Laity”, even of the members of the Church of England. We are fully satisfied with that part of the Plan, which limits their authority within the bounds of the Episcopal Churches, and provides for it’s “not operating upon other denominations of christians”. This we think is highly reasonable. But why should the government of these Bishops be confined to the Clergy of the Church of England ? Why may not it’s Laity also be favored with the benefit of their governing authority ? If this Church is in suffering circumstances, in point of government and discipline for want of Bishops, and to so great a degree as to justify the complaint of “unprecedented hardship, intolerable grievance”, why should not the Laity, as well as Clergy, be relieved by their mission ? Are it’s Clergy it’s only members that need government and discipline ? Are they, beyond all others, inclined to vice, or disorderly in their conduct ? It is to be hoped, this is not the real truth : Or if it was, it would not be a justification of this part of the Plan. For, if government in the hands of Bishops is an institution of Christ, and intended for the benefit of the Church, including the Laity, as well as the Clergy, why is this distinction made ? What imaginable good reason can be given, why the former, as truly as the latter, should not be partakers of this benefit ? By the constitution of the English Church, the Laity as well as Clergy are put under the governing care of Bishops ; and their autho-

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rity, at home, extends to both, to the one as truly as to the other. And why should not the Episcopal-Colonists enjoy the same happy privilege? The plain truth is, they are hardly treated in this Plan. They are not merely neglected; but, what is much worse, express provision is made that they shall be excluded the benefit of the governing authority of their Bishops. Is this reasonable? Will they, will the world, think it is?

It is injurious to the Bishops also it is proposed should be sent to the Colonies. They are, in a meer arbitrary manner, restrained in the exercise of that authority, which, in the judgment of these very Planners, properly belongs to them both by apostolic appointment, and the constitution of the Church of England. Why then should they be deprived of one half of that, which is their just right? If it is fit, they should be allowed the exercise of their authority in the government of the Episcopal-laity at home, why not in America? What good reason can be assigned for making this wide difference? If Bishops are sent hither, the Laity of the Episcopal Churches are as properly the objects of their government, as the Clergy; and, if they are considered either as officers of Christ, or of the Church of England, it as truly belongs to them to exercise a governing authority over the one as the other. The limitation of their power, proposed in the Plan, is therefore an unreasonable invasion of their just right as Bishops; yea, if the government of the Church, as the Dr. has endeavoured to prove, is lodged by Christ, and his Apostles, with such Bishops as he would have sent to America, will it not savour of spiritual robbery to deprive them of it in any part? And why

why should any attempt to do so? What special end the formers of this Plan might have in their view, by thus limiting their Bishops authority, I am not able to say. It is not easie to conceive what advantage they could propose to gain hereby. But, whatever their end was, they have certainly laid their American Bishops under restraints, in regard of governing authority, that are injurious to them as well as the Laity, as they do not allow them the exercise of those rights, which, they themselves think, properly belong to them; as officers in the kindom of Christ.

OBJECT. II. The Bishops, in this plan, are so widely different from the Bishops of the Church of England at home, that it is not reasonable they should be either desired, or sent. The Bishops, proposed for the Colonies, besides being restrained in the exercise of their authority to the Clergy only, are to be stript of all that civil power, which is, in England, annexed to their ecclesiastical. And, if we may depend on the Dr's word, they are, moreover, to have no SPIRITUAL COURTS. For he says, pag. 95. "if our American Bishops are to have no authority over dissenters, nor indeed to exercise discipline over our own people, the Clergy excepted; then the frightful objection of *spiritual courts* intirely vanishes. For if no authority of this kind will be claimed, or exercised by them, we may be sure that no Courts will be erected for the exercise of it". What kind of Bishops are here provided for the Colonies? How amazingly different from the Bishops at home? Is it reasonable to expect the mission of such? I may rather say, is it reasonable so much as to desire their mission? Have not the

Dissenters

Dissenters in England been complaining for more than an hundred years of the difficulties and hardships, arising from the unnatural junction of civil and spiritual powers in these Church-officers? Yea, have not Episcopalians themselves, Bishops as well as others of inferior rank, joined with them in ardent wishes, and importunate intreaties, for a change in the spiritual courts, at least as to their manner of administration? And shall a comparative handful of Episcopal professors, most of whom, in many of the Colonies, are so insufficient, as that they are upheld in being, with respect to their religious denomination, at the charitable expence of a distant Society; I say, shall these imagine themselves so important, as that, for their sakes, the powers and appendages of Bishops shall be so mightily abridged? Surely, the whole body of Dissenters in England, and a very considerable part of the established Church there, are as well worthy of the national attention; and it is as fit, their requests, often repeated, should be answered. When this is done, it will be time, and not before, to expect that this plan should be considered, and bro't into effect.

Not that we object against the proposed abridgment of the power of Bishops as unreasonable in itself. We think, on the contrary, it is a wise and equitable alteration; and heartily wish, that these appendages, quite extraneous to the office of Bishops, and greatly prejudicial to the faithful execution of it, may no more be united with it. The sooner they are disjoined, and forever separated, the better. It would, we apprehend, tend greatly to promote the good of the Church of Christ. But what we object is, the partiality of the proposal;

it's being confined to the Colonies, and not extended to the Mother-country. For if this planned restraint is reasonable in itself, it is as reasonable it should take place *there*, as *here*; and to desire it *here* upon any other plan than such an extensive one as shall operate in England, as well as America, appears to us inconsistent and absurd.

It may deserve consideration, as uniformity is one of the main things aimed at in the constitution of the Church of England, whether it would comport with this design to make the proposed difference between Bishops here and at home? Are they not officers of one and the same Church, and of equal rank and degree? Why then should they be thus vested with different powers? How dissimilar would be the appearance of such Bishops? Would it not hurt, if not quite destroy the Church's uniformity, in regard of it's officers? And what must we think of a constitution, that would clothe precisely the same officers of the same Church, not with the same, but with widely differing powers? Would it argue consistent regularity in the constitution?

It ought to be considered yet farther, if Bishops should be sent to the Colonies with these restrained powers, whether undesirable consequences might not be naturally feared, both *here*, and at *home*?

Would it be unreasonable to suppose, that the Bishops *here* would be disposed to throw off this restraint as soon as might be? Would it be any other than what has been done a thousand times over, if they should embrace all opportunities, in the vigorous use of all likely means to recover these

these appendages to their office they have been deprived of? Would it not be a good plea in their favour, that they aimed at nothing more, than being upon a par with their brethern in the same office? Have Bishops, in the several past ages of the Church, discovered such want of ambition, and so great a disinclination to the enlargement of their sphere of power, as to render it in the least degree improbable, that they would act in the manner that has been described? Nay, the Dr. himself has been so off his guard, as even to suggest, * that, in time to come, they "may be vested with such a degree of civil power, as may be worthy of their acceptance", and to justify the thing itself. What he has said, upon this head, may be considered in it's proper place.

AND, at home, would there be no likelihood of uneasiness, in consequence of an American Episcopate upon this plan? Might not the vast numbers there, who have long complained of the too largely extended power claimed and exercised by Bishops, think themselves hardly treated, that no regard should be paid to their intreaties, while a comparatively few inconsiderable professors of the Church of England in America are heard, and an Episcopate settled for them according to their mind? And would even the Bishops themselves at home be pleased with the proposed limitation of the authority of Bishops here? Would they not easily and naturally argue from what was done in the Colonies, to what might, with as much reason, be done in England? If Bishops in America may be as faithful in their office, and do their duty as well, without spiritual courts and civil

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power,

* Pag. 110.

power, as with them, what need of these annexed appendages at home ? Why may not Bishops there be as reasonably restrained in their authority, as Bishops in the Colonies ? It can scarce be supposed it should escape the thought of our English Bishops, that the settlement of such an Episcopate in America, as is here proposed, may prepare the way for such a change in the power of Bishops at home, as they would not be very fond of.

I SHALL not think it unnecessary, before I leave this objection, to observe, that not only the Dr. but the Clergy that desired him to write, and their superiors at home also, seem to be united in the thought, that, if Bishops are sent to the Colonies, it would be reasonable they should be such, as they have described, that is, Bishops divested of all power but that, which they call “ purely spiritual ” : Otherwise, they would not have been at the pains to prepare, and publish their plan of an American Episcopate. We all as one join with them in this sentiment. If Bishops are sent to the Colonies with civil as well as spiritual powers, and claim it as their right to concern themselves here, as they do at home, with the Probate of Wills, letters of Guardian-ship and Administration, holding their courts, and acting as judges in matters of this nature, it would introduce an essential change in the settled constitution of the Colonies upon this head, and vacate all their laws relative thereto. And this is an alteration that would affect all denominations among us, Episcopalians in common with others ; inasmuch, that they themselves would not desire Bishops should come here vested with such power. It is not supposed, there are a score of this denomination, in all the Colonies, who would
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be gratified with so destructive an establishment. It would, without all controversy, be the occasion of universal confusion. Instead of that peace and quiet we now enjoy, there would be noise and clamor, anger, wrath, strife, and all manner of distraction: Especially would this be the consequence, if these Bishops, in the exercise of their authority, should interfere with the religious liberties and privileges of other denominations. These their fathers purchased for them at a very dear rate, these they value as their dearest interest, and, rather than be deprived of them, they would cheerfully submit to the loss even of life itself. It is not therefore imagined by Episcopalians, any more than other denominations, that this kind of Bishops will be thought proper for the Colonies; nor can it be supposed, they will be ever sent, unless a change in the state of affairs at home should unhappily take place, that will be as detrimental to them, as it will be to us.

OBJECT. III. The Church of England knows *Dej: 211.* no such Bishops as are specified in this plan, nor *Resp: 134.* can they, in consistency with it's constitution, be sent to the Colonies. The American Bishops, says the Plan, "shall have no authority but purely of a spiritual and ecclesiastical nature, such as is ALTOGETHER FROM THE CHURCH, NOT FROM THE STATE"; that is, in plain English, they shall have no authority at all as officers in the Church of England.

If by this "purely spiritual authority" is meant, authority that has for it's object ONLY the concerns of religion, and the souls of men, it is acknowledged, it may be thus confined. This was the

the only authority of Bishops, whether we understand the word in the Episcopalian sense, or our's, in apostolic times, and afterwards, until Constantine became a christian by profession. And it would have been happy for the Church of Christ, if civil power had never been annexed to that office, which has nothing to do but with the spiritual interests of men. But then, it is to be remembered, that this authority, at least as to it's exercise in the Church of England, is not **ALTOGETHER FROM THE CHURCH**, and **NOT FROM THE STATE**; nor can this be the case, conformably to it's present establishment. Is not the **KING** the acknowledged **SUPREME HEAD** of this Church? Does it own any for Bishops, or can there be any, without his licence for their election, and nominating the persons that shall be chosen? And when they have been elected and consecrated, can they exercise the least authority, even in spiritual and ecclesiastical matters, but by him, and within the limits that have been pointed out to them by the **STATE**? Can they vary a title from it's prescribed orders in any one thing pertaining to the exercise of authority? Are they not obliged to the use of those forms of prayer, that mode of ordination, and that manner of administering the sacrament, the **STATE** has enjoined? Is there any one part of government or discipline they can depart from, or alter? How then should their "authority be **ALTOGETHER** from the **CHURCH**, not from the **STATE**"? Can that authority, with any shew of reason, have this affirmed of it, which cannot be obtained without the intervening pleasure of the **KING**, and, when obtained, cannot be exercised but within certain limits, which have been ascertained by the **STATE**?

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To speak of that authority as **ALTOGETHER** from the **CHURCH**, which is so essentially dependent on the **STATE**, that it cannot be had but in compliance with the laws it has made, nor exercised but in conformity to them, is highly inconsistent. It is indeed this dependance on the **STATE**, notwithstanding the desired authority **ALTOGETHER** from the **CHURCH**, that is the true source of all the hardships and grievances, on account of the want of Bishops in America, that have been so bitterly complained of. Did Bishops of the Church of England no more depend on the **STATE**, and no more derive their authority from it, than our ministers do, the Episcopal Churches here might as well be supplied with Bishops, as our's are with Pastors. What should hinder? The Apostles in their day, and their successors afterwards for many years, were vested with spiritual powers, and exercised them, according to the institution of Christ, without the intervening help of any civil state whatever. And why may not the officers of God's spiritual kingdom now be vested with like powers, and go on in the exercise of them, in the same way? Our Episcopalian Colonists make some pretences to this, while they say, the Bishops they propose should be sent to America "shall have no authority but such as is **ALTOGETHER FROM THE CHURCH**"; but what a vain pretence is this? How absurd? when they know that Bishops can have no authority in the Church of England, but from the **STATE**? If they may be vested with authority, it cannot be exercised, as officers in this Church, but from the **KING**, and **ALTOGETHER** conformably to the **ORDERS** of the **STATE**. If it had been only said, the Colony-Bishops shall have no other than *purely spiritual* authority, nor exercise any other, this would

would have been intelligible and consistent ; but to propose that they should have this authority not at all from the STATE, as must be the case if it is ALTOGETHER FROM THE CHURCH, is to propose that which is incompatible with the KING'S SUPREMACY in all spiritual and ecclesiastical matters, and subversive of that STATE-POWER, by which the Church of England has been established. It cannot therefore be supposed, but that this part of the plan should be rejected, both by the King and Parliament.

*S. p. 211.
Sep. 140.*

OBJECT. IV. We are, in principle, against all civil establishments in religion ; and as we do not desire any such establishment in support of our own religious sentiments, or practice, we cannot reasonably be blamed, if we are not disposed to encourage one in favor of the Episcopal Colonists. We profess to " fear God, and honor the King" ; declaring our readiness to obey, in subordination to the allegiance we owe to him who has been constituted " Head over all things", the " powers ordained of God" to bear rule over us. We acknowledge, with humble gratitude, the favor of our rightful Sovereign, in allowing us the enjoyment of those " liberties, wherewith Christ has made his disciples free" ; though we judge, at the same time, and upon solid reason, as we imagine, that we have a just right to think for our selves in matters of religion, and, in consequence of this right, to worship God in that way, which, we apprehend, will be most acceptable to him ; and while we do this, " leading quiet and peaceable lives, in all godliness and honesty", we think farther, we have a claim to the protection of the State, and the benefit of those laws it has made, or reasonably

reasonably may make, for the security of it's loyal subjects in the exercise of their rights and liberties, whether civil or religious. But we desire not, and suppose we have no right to desire, the interposition of the state to establish our sentiments in religion, or the manner in which we would express them. And, as we do not desire this for our selves, it would be hard to expect we should desire it in behalf of others. It does not indeed appear to us, that God has entrusted the state with a right to make religious establishments. If the state in England has this delegated authority, must it not be owned, that the state in China, in Turkey, in Spain, has this authority also? What should make the difference, in the eye of true reason? Hath the state in England been distinguished by heaven by any peculiar grant, beyond the state in other Countries? If it has, let the grant be produced. If it has not, all states have, in common, the same authority. And as they must severally be supposed to exert this authority in establishments conformable to their own sentiments in religion; what can the consequence be, but infinite damage to the cause of God and true religion? And such in fact has been the consequence of these establishments in all ages, and in all places. What absurdities in sentiment, and ridiculous follies, not to say gross immoralities, in practice, have not been established by the civil power in some or other of the nations of the earth? Even in christian Countries, so called, has not that been established for the religion of Jesus, which, for the greater part by far, palpably contradicted the principles of common sense? Has not a power been religiously established in opposition to Christ, that has exalted itself "above all that is called God", and that has filled the earth

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with the blood of those, who chose death, in the most hideously contrived forms, rather than to pay homage to such an idol of false worship? Yea, in England itself, has not the religion of Christ, under popish establishments, been debased, corrupted, and turned into a meer farce? And, since the reformation, what has been so great an obstacle to Gospel-simplicity and purity of worship, as that establishment, which, having once obtained, the strongest reasonings, and most earnest intreaties, have not availed to effect an alteration in it, not so much as in acknowledged exceptionable articles? We are not convinced, that religious establishments are at all adapted to serve the cause of truth and virtue; but are rather persuaded, they have been, and ever will be, greatly detrimental to the prevalence of real genuine Christianity. And as the American Colonies, at least many of them, are, at present, free from difficulties and embarrassments by means of such establishments, we cannot but hope they will always remain so. It ought not to be supposed, that those Colonies should be fond of an established Episcopate, which were settled by such as were driven from their native land by the oppressive exercise of Prelatical power. We should express but little regard to the memory of our Progenitors, and less gratitude for their pious care, in opposition to heavier trials, and greater hardships, than we can now easily conceive of, to transmit religion to us free from all yokes of bondage, if we should encourage the establishment of that very power which was so injuriously harrassing to them, and may in time be so to us.

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 ep. 145. OBJECT. V. The Church of England in the Colonies, in it's comparative low state, instead of an Episcopate,

Episcopate, upon this plan, or any other, needs rather the charitable assistance of it's friends to support it's present ministers, and others that are still wanted. In North-Carolina, the religious state of things, by all accounts, is deplorably sad. The public worship of God, in any form, is strangely neglected; and they have few, very few, ministers to officiate in gospel-administrations. That charity, which might be sufficient for the maintenance of as many Missionaries as would be needful there, would be swallowed up by one Bishop only. And would this so much tend to the honor of God, and the good of souls, as if it was expended in support of Missions that are really necessary? I shall only say of Virginia, and Maryland, that it can do them no harm, if we heartily wish, that a better and more general regard was paid there to the institutions of Jesus Christ. As to the other Colonies, extending from Pennsylvania to the northernmost bounds of the Massachusetts-Province, notwithstanding the pious care of the Society at home, and the vast charity they have annually been expending in favor of the Church of England, from their first incorporation to this day, it has grown but little in comparison with the other denominations of christians, not having got as yet beyond it's infant state. Perhaps, there are not more Episcopal Churches in these Colonies, than there have been thousands of pounds sterling expended towards bringing them into existence; and they are, by far the greater part of them, in so weak and low a state, that there would be no hope of their continuance in being, if that charity was withheld, which, at first, gave it to them: Whereas, the Churches of other denominations, without any charitable help from home, or elsewhere, are become a great mul-

titude, rapidly increasing in all parts of the Country, in the same proportion beyond the Episcopal Churches, as they have all along done from the beginning. At the largest computation, there are not more than twenty six or seven thousand Episcopalians in these seven Colonies, which contain the greatest number of inhabitants on the American Continent ; and of these, it would be no wrong to the truth if it should be said, a very considerable part went over to the Church, not so much upon sober inquiry and real principle, as from disgust at their Parish-minister, or unhappy prejudices arising from the placing of a Meeting-house, or some such important difficulty in the towns where they lived. In this view of the matter, which is certainly a just and true one, what occasion is there for the mission of Bishops ? Especially, as their authority is not to extend to the Episcopal Laity. Would it not answer much better ends, to bestow that charity it will require to support Bishops, in providing for those Churches that must come to nothing, if they are not supported in this way ?

It may be worthy of special notice here, one great complaint in behalf of the Episcopal Churches is, that numbers of them are destitute of ministers. This want of ministers cannot with more truth and justice be attributed to any cause, than the want of money for the support of more missions. The Society at home, the grand source of charitable help, have seen fit, of late years, to lessen their grants in support of their Missionaries, for no other reason, it is presumed, than their inability to make larger ones ; and to the same inability it is, we believe, chiefly owing, that there are no missions in the places where they are wanted. And, as
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this is the case, is it prudent to desire an Episcopate, which will be attended with a vast charge, which must be defrayed some way or other? It should seem as though it would be time enough to desire Bishops, when the Church is able to stand upon it's own legs, and to support it's own inferior Clergy, as well as such superior officers as Bishops. Things are not ripe, as yet, for an Episcopate. The Church must get stronger footing in the Colonies before this may reasonably be thought of; and there is no probable way, in which it, can attain to this strength, but by employing all the pious charity that can be collected for the better supporting the present Missions, and providing for still more: Though after all, it is very questionable, whether, even with this help, the Church will soon arrive at such a state of maturity, as to make it worth while for a Bishop to come here.

OTHER objections we have to make against the plan that has been proposed; but as they co-incide with what has been powerfully offered by the late excellent Dr. Mayhew, I shall take the liberty to insert his objections at large. And there may be a special propriety in this, not only as we esteem them highly pertinent, and indisputably valid; but as they were wrote in answer to this very plan, which, though exhibited by one "who is supposed to be an high dignitary of the Church", and declared, by our author, to be so harmless, in every respect, that no reasonable objections can be offered against it", he has yet suffered to lie exposed to all the Dr. has said against it, not having lisped a word in reply to him.

BUT, before I present the reader, with what Dr. Mayhew has said upon this subject, I would briefly suggest

*Box 219
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suggest one thing, as an expedient well adapted to com-promise matters between Episcopalians, and other Denominations, in the Colonies, and unite them all in love and peace. It is this ; that the King and Parliament, who vested Bishops at *home* with governing and ordaining power in the Church of England, may, if in their wisdom they think fit, lodge the same power with Presbyters *here*. And should they please to do this, it would instantly put an end to the complaint for want of governing and ordaining authority in America. There would now be no need of Bishops, as Presbyters might, with as much valid propriety, govern and ordain in the Colonies, as Bishops in England. For, let it be particularly noticed, what is now suggested is perfectly agreeable to the principles of the first founders of the reformed Church of England. Governing and ordaining power was not given to Bishops, because it was thought they were an order of officers superior to Presbyters by DIVINE RIGHT. It was supposed, that all power in spiritual and ecclesiastical matters, as well as temporal, was vested in the KING, who might communicate it to what subordinate ministers he pleased. It was upon this principle, that the power of ORDINATION was once delegated to Cromwel, a LAYMAN, as the King's vice-gerent ; who, in virtue of the King's acknowledged supremacy, had then as full legal authority to ordain as any Bishop in the kingdom. Upon this same principle, "Cranmer, "Arch-Bishop of Canterbury, Bonner, Bishop of London, &c. took out commissions from the Crown, "importing, that, because the vicegerent (Cromwel, a lay person) could not personally attend "the charge in all parts of the kingdom, the King "authorises the Bishop in his (the King's) stead to ordain,

“ ordain, within his Diocese, such as he judged
 “ worthy of holy orders ; to collate to benefices ;
 “ to give institution ; and to execute all other
 “ parts of the Episcopal authority ; and this dur-
 “ ing the King’s pleasure only”.* As a celebrated
 writer argues, “ from these Commissions, which
 “ the Bishops took out, especially Bonner’s, Bishop
 “ of London, it is evident, that all the power of
 “ ORDINATION which the Bishops had, or could
 “ have and exercise in this Kingdom, they derived
 “ entirely from the CIVIL MAGISTRATE, and
 “ only from him. And that this really is the case
 “ as to *ecclesiastical orders* conferred by our PRESENT
 “ Bishops, that all the validity, significancy or
 “ weight which they have in *this Church*, they
 “ derive *purely and solely* from the authority of
 “ the MAGISTRATE, incontestibly appears from
 “ hence ; namely, that the magistrate has *autho-*
 “ *ritatively* directed and prescribed HOW and TO
 “ WHOM, *ordination* is to be given. And should
 “ an ordination be given by all the Bishops in this
 “ Church in OTHER manner, & OTHER form, than
 “ that prescribed by the magistrate, *such ordina-*
 “ *tion* would be of no legality at all, nor authority
 “ in *this Church*. The man *so ordained* would be
 “ no proper minister in the Church of England.
 “ A minister in the Church of Christ, he possibly
 “ might be ; but he would, I repeat it, be no
 “ minister in the Church of England ; nor would
 “ have power and authority to officiate as a priest
 “ *therein*. —Nor let it be here replied,—that these
 “ Bishops, who by the laws of England are im-
 “ powered to ordain, are at the same time to be
 considered

* Vid. Examination of the Codex Juris, pag. 32, 33. as cited by the Dissent. Gentleman, pag. 24, 25,

“ considered as *successors* of the Apostles, and have
 “ received *power of ordination* from these founders
 “ of the christian Church by an *uninterrupted lineal*
 “ *descent*. For the constitution and law of England
 “ knows nothing at all of this ; it rests *not this power*,
 “ which it commits to it’s Bishops, upon any such
 “ *lineal succession* or *descent* (which it knows to be
 “ a rope of sand, a ridiculous chimera, a thing
 “ which no man upon earth is able to make out.)
 “ No ; but it considers the KING, vested (by act
 “ of Parliament, or the suffrage of the people) with
 “ a FULLNESS of ALL *power ecclesiastical* in these
 “ realms, as *impowering* and *authorising* Bishops to
 “ ordain”. * I shall subjoin here, should this power
 of ordination, which has been delegated to Bishops
 in England, be delegated, by the KING and PAR-
 LIAMENT, to Presbyters in the Colonies, they
 would have as much authority, as officers in the
 Church of England, to ordain *here*, as Bishops have
 at *home* ; and any upon whom they should confer
 holy orders would be as authentic ministers of this
 Church, and their administrations in it as valid, as if
 they had been ordained by the laying on of the hands
 of any Bishop, or all the Bishops, in England. I
 would say yet farther, such a constitution would
 much better suit the state of the Colonies, than the
 mission of Bishops ; and for the same prudential
 reasons that governing and ordaining power was
 vested in Bishops, at home, upon the settlement of
 the Church after the reformation, it might be
 vested in Presbyters in this new world. And such
 a delegation of power would, I will venture to say,
 be far more reasonable, than the mission of Bishops
 to the Colonies that “ shall have no authority over
 the Laity” of the Episcopal Churches. Such
 Bishops

* Dissent, Gentleman’s answer, to White. pag. 203, 205.

Bishops are unknown to the Church of England, and to all antiquity. They are, in truth, a thing quite new under the sun.

WHAT Dr. Mayhew has wrote, in opposition to the proposed Plan for an American Episcopate, is as follows. *

“ THE gentleman, I must own, has, in his scheme, set this proposal for American bishops in a more plausible, and less exceptionable point of view, than I have seen it placed in before.—But he is not *known* ; nor has he informed us, upon what ground or authority he goes, in giving this account of the matter. The declaration of an *anonymous* writer, how confidently soever he may express himself, is not, surely, sufficient to satisfy us, that this is the *true* scheme planned. How much regard soever he might justly claim, if he were known to be a person of that eminence and dignity, which some of his expressions intimate him to be ; yet while this is unknown, he will excuse us if we do not intirely rely upon his word, that no *other* scheme has been proposed. This may possibly be only his own scheme, the scheme of a private man : And, till it comes from better authority, or in a more authentic way, we may consider it as an imaginary one, calculated to serve a present turn, or to lull us into security as to bishops here, till, by the *real*, and much more *fatal* scheme’s being carried into execution, it is too late to remonstrate.

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BUT

* Vid. his remarks on an anonymous tract, entitled an answer to Dr. Mayhew’s observations on the charter and conduct of the Society for the propagation of the Gospel in foreign parts, pag. 59, and onwards.

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BUT let us for the present take it for granted, that this gentleman's is the *real* and *only* scheme. Let us suppose, that bishops are to be *at first* sent to America with such limited powers, to reside in episcopal colonies, and to have no concern, but with episcopalians. Have we sufficient ground to think that they and their successors would, to the day of doom, or for a long time, remain contented with such powers, or under such limitations ? in a word, that they would continue such inoffensive, harmless creatures, as this gentleman supposes ; only diffusing *blessings* around them, on all manner of people *susceptible of such holy impressions* as are made by their *hands* on the good people in England ; so that we can reasonably apprehend no mischief from them ? Has this order of men been remarkable for a quiet, inoffensive behaviour ? Have they usually been free from ambitious views and projects ? from a disposition to intermeddle in secular, worldly matters, and to enlarge the sphere of their domination ?—from attempts to encroach upon the rights of mankind, religious or civil ? from intriguing with princes, or the governors of countries, for their own advantage ? from lending their assistance, and joining with them, in carrying on schemes of oppression ? Is it natural to suppose, that American bishops would long content themselves in a condition so inferior to that of their brethren, the *successors* of the apostles in England ?—without any of their temporal power and grandeur, so as, in the eyes of most people, to appear of a lower order ; and consequently wanting that authority and respect which, it might be pleaded, is needful ? Ambition and avarice never want plausible prettexts to accomplish their end. The gentleman says, he cannot perceive why the people, even

even of New-England, ‘ might not as safely *breathe*
‘ *the same air* with a bishop, as their brethren in
‘ Old England do. However (as he goes on) we
‘ are unwilling to disquiet any of them, by import-
‘ ing and settling *amongst them* a creature, which it
‘ seems some of them account to be so *noxious*.
‘ Only we hope, that his occasionally *travelling*
‘ *through the country*, cannot *infect* it very danger-
‘ ously *.’ One, of such a disposition as he pro-
poses, might not. But what if, instead of this, he
should be another *Sacheverel*? no impossible suppo-
sition! And such a man would probably be the
most acceptable to the major part of the episcopal
clergy, if not of the laity, in New-England.
Might not *He* be a very *noxious* creature, *infect* the
country in *travelling* through it, and diffuse *plagues*
instead of *blessings*, in his progress? What the gen-
tleman says upon this head, brings to my mind
what I have read of that great church-man: ‘ When
‘ the *spiritual hydra* began to belch forth his
‘ *poison*, when the—*priest* went his progress, *the air*
‘ *was corrupted* with his *breath*, and the fell conta-
‘ *gion* spread itself far and near. The *snakes* which
‘ had laid long in the grass, began to show their
‘ heads, and hiss; they *stung* many and did much
‘ mischief, &c. †

I AM very remote from suspecting, that this
gentleman would think such a person a proper one
for a bishop in America, or any where else; since
he appears to be of a very different spirit himself.
And it is intimated by him, that we shall have no
ground for apprehensions, since bishops here, if
any there are, will be appointed by the crown, and

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intirely

intirely dependent on the government in England ; that *the smallest attempts towards an oppressive enlargement of spiritual power would be immediately crushed with indignation by the legislature there ; and that both the moderation of the clergy, and the watchfulness of the laity over them* [God be thanked, if it be so] *are much more likely to increase than diminish*.*

These are good words, and fair speeches ; nor do I doubt, but that the gentleman speaks his real sentiments. But supposing all this ; taking it also for granted, that in the *present administration*, there has been a discovery of so much wisdom and integrity, of such a great regard to the *liberties and privileges* of the subject, and, particularly, of *such a tender concern for the interest and prosperity of his Majesty's American colonies*, as leaves us no room to fear an *oppressive enlargement of spiritual, or any other power*, during the continuance of it : All this being taken for granted, yet may not times alter, and administrations change ? Who knows what the next reign and administration may be ? or whether attempts towards an oppressive enlargement of power, may not be as much encouraged, as it is supposed they would be frowned on, during the present ? We are certainly much more secure against such oppression, in the absence of bishops, than we should be if they were fixed here. *Obsta principiis*, was never thought an ill maxim by wise men. Bishops being once fixed in America, pretexts might easily be found, both for encreasing their number, and enlarging their powers : And these pretexts might probably be hearkened to, and prevail, on such a change of times as may be supposed. To say the least, this is much more to be apprehended, than it is, that, on such a change, bi-
shops

shops should be sent hither at first with such oppressive powers, or powers that interfere with the present rights and privileges of the *Colonists*. People are not usually deprived of their liberties all at once, but gradually ; by one encroachment after another, *as it is found they are disposed to bear them* ; and things of the most fatal tendency are often introduced at first, under a comparatively plausible and harmless appearance. It cannot therefore be thought strange, if we like the aforesaid maxim, as to *opposing the first attempts*, in the present case ; and are desirous to keep the apprehended evil at as great a distance as may be. All prudent men act upon the same principle : Nor can I bring myself to reason as he did, who said, *What hath posterity done for us, that we should be concerned for posterity ?* And should bishops be once fixed here, to me it is highly probable, that *our posterity* would not find it half so difficult as this gentleman thinks it is for us now, before the experiment is made, to answer his *spirited* demands, ‘ Where are the *persecutors* ? Where ‘ is the *dragon** ?’ Especially if it be true, as many affirm, that *high-church tory principles* and maxims are lately *revived* in England ; and favoured *greatly* by some, whose influence may go far towards bringing them into as much reputation, as they have been in disgrace since the death of Queen *Anne*.

THE gentleman considers as perfectly chimerical, the apprehensions which I formerly hinted, respecting the inconveniences that might result from the appointment of bishops in America. Particularly, that by the increase of the episcopal party, they might get a majority in our houses of assembly ; that in consequence thereof the church of England might

might become the established religion of all these colonies ; that a sacramental test, or something like it, might ensue, to exclude non-conformists from places, preferment, and civil offices *as in England* ; and that taxes might be imposed on us all in common, for the maintenance of these bishops, and the episcopal clergy. I did not, however, imagine that these dangers were very near at hand in New-England ; nor do so now, considering the small proportion that episcopalians bear to protestants of other denominations. Should bishops be sent, and the Society bend its whole force to increase the church among us, it is not probable that these events would speedily take place. But even remote evils may be reasonably apprehended, as well as those which are imminent ; and are to be guarded against, as much as may be. That appointing bishops for America, would be a probable means of increasing the episcopal party here, will not be denied. This is doubtless one principal reason, why it is so much desired ; tho' neither this gentleman, nor the Society, so far as I can at present recollect, has particularly mentioned it. There is however, something which looks a little this way in the *Abstract* before-cited, wherein the reasons for bishops here are enumerated ; one of which is, ' to confirm *new converts* from *'schism* *.' But even supposing a majority of episcopalians in the legislative body, in any [*I must not say either, because there are more than two*] of these colonies, the gentleman asks, ' Why should a test law follow ? Is there any such law ' in the episcopal colonies ? Or even though there ' were, can it be imagined, that if a prevailing ' party in New-England were wild enough to
propose,

* *Abstract*, 1715. p. 54.

* propose, his Majesty, would ever be advised to
 ‘ pass one for that purpose * ?’ Whether there is
 any such law already in any of the episcopal colo-
 nies, is with me a doubt. But by what I have ob-
 served of the over-bearing spirit of episcopalians
among us, it is strange to me if there is not. The
 very *Candid Examiner* of my *Observations*, plainly
 enough intimated his desire of such a law here.
 And if there were a considerable majority of epis-
 copalians in the legislature, with a zealous, not to
 say *bigotted* and *oppressive* episcopalian Governour
 at their head, and bishops in these parts to coun-
 tenance and forward so *pious* a scheme for edifying
 the church ; I make no doubt, but that the
 church of England would soon be established here
 by a provincial law, and a test-act speedily passed.
 Nor am I able to see any ground for the gentle-
 man’s great confidence, that the King would not
 be advised to allow that test ; seeing there is such
 a one in our mother-country. I presume, the
 gentleman could assign no solid reason for a test-
 law in England, by which *protestant* dissenters are
 excluded from offices there, which would not hold
 good in favour of a law of the same tenor here ; I
 mean on the supposition of such an increase and
 majority of the episcopal party. Can what is sup-
 posed reasonable and equitable in Old England,
 be supposed unreasonable and injurious in New ?
 Or is it to be imagined, that the Head of the
 church of England would, at the desire of the
 legislative body in any of his colonies, refuse to
 allow of laws for establishing that church therein,
 and for introducing a test ? laws manifestly adapted
 to the worldly grandeur, if not to the spiritual
 good of that church, which is as it were *his body* ;
 and

and to bring in, if not to *convince* schismatics? If the gentleman was able, I could wish he had done something more toward removing our apprehensions in this respect, than to treat them with scorn; which is not the most likely method to convince those that think calmly of the matter.

HE treats as still more wild and chimerical, the supposition of our ever being taxed in common, for the support of bishops and their clergy. Says he, 'The terror of being taxed for bishops, &c.—' is yet *more chimerical* than the former*.' But in case of such an increase of the episcopal party, of the government's coming into their hands, and of the church of England's being here established by a provincial law, which things must be presupposed; where is the absurdity of such an apprehension? I can see none, except it lies in the *injurious* and *oppressive* nature of such a supposed tax: But this consideration will never prevent the doubts and fears of those, who reflect on what has been done in almost every age and country in christendom, by the prevailing religious party, for their own ease, and the further weakening and vexing the minority. The gentleman observes, that 'tithes are paid in England to the clergy by virtue of grants, which laid that burthen upon estates many ages before the present possessors enjoyed them†.' i. e. in the days of popery. He also expresses himself very positively, that if this had not been done, an act of parliament could not now be obtained, *of this or the like nature*, by which dissenters in common with others, should be taxed for the maintenance of the hierarchy. And having, for ought I can see, merely by his *peremptoriness*, com-
pleated

* P. 63. † Ibid.

pleated his victory in this respect, he immediately begins his triumph, by saying : ‘ With what *modesty* then can the Doctor suggest, that such a thing might be feared in New-England * ?’ I am very glad if the governing part of the nation have so much moderation respecting protestant dissenters, that such an act could not now be obtained there ; which might, as it appears to me, be justly looked on as a great hardship, or instance of oppression. It may naturally be supposed, this gentleman is of the same opinion : Why else could not an act of that nature be now obtained, if the hierarchy were not already provided for, by virtue of grants, when Popery was triumphant, which laid the *burthen* of tythes on estates ? But I do not pretend to have a thorough understanding of the *doctrine* of tythes, as *professed* and *preached* in the church of England ; never having made this any, much less a principal part of *my study*, however important an *article* it may be.

Be this matter as it may, while there is a law in force, which bears so hard on protestant dissenters, as the test does, I shall not easily be perswaded, that it would be impossible if the hierarchy was not already provided for, to obtain an act for that purpose, by which the burthen should be laid upon dissenters in common with others ; which, in some respects, might be thought a less grievance than the other : Particularly as it would be much less *reproachful* and *ignominious* to them, to be only obliged to pay to the support of a clergy disapproved by them, than to be treated as if they did not merit the character, and were therefore unworthy to enjoy the privileges of British subjects ; though

it is well known, his Majesty, whom God preserve;
has none more loyal and faithful.

BUT to return. If bishops are sent to America, they must be well supported; this is beyond doubt. By whom? or by what means? I suppose there is not yet a fund provided by legacies, near adequate to the support of one; it not being a *small matter*, that suffices such dignified and *apostolical* persons. The Society will probably think, this burthen should not lie upon them; as they are not able to support a sufficient number of missions among people, whose necessities are great and urgent. Is it likely then, that the British nation, so deeply plunged in debt, and in which there is scarce a possibility of laying any new taxes, will undertake to maintain bishops for America? No surely. Will the bishops and rich clergy in England do it *out of their abundance*? This is at least as improbable; especially since it is supposed, that many of them cannot, to this day, be intirely perswaded, but that it is rather *more blessed to receive than to give*. Will American bishops then, trust to the generosity of the people here; depending upon *providence* and *alms*, or, in other words, upon the good will of the Americans? Will they be content without *reaping* any other *carnal things* here, than what the people may judge an adequate recompence for the *spiritual things* sown by them; particularly, since bishops seldom *preach*, for *confirming weak brethren*, and for *those holy impressions* made by their hands, on all manner of people susceptible thereof? If this is all, or the principal part of what they receive, their maintenance will not probably half *satisfy* them; except perhaps at first, while wonderful effects are expected from their *blessing*, and the *benign influence of their*
unction.

function. Nor will they run the risque, unless they have more faith in God, and less love to the *world*, than most of their order have had, since *Constantine* the Great became a *nursing father* to the church, and the pious *maternal* council of *Nice* suckled her with the clear and pure, the uncorrupt and ‘sincere milk’ of *Homôousianity*, that she might ‘grow thereby.’ Can there then be a more probable supposition than this; that in consequence of the episcopal party’s increasing in these colonies, and becoming a majority in the legislatures, the church of England would be established by provincial laws, and the people in common taxed for the support of bishops and their clergy? Have we reason to think that, from brotherly affection and tenderness, for *schismatics*, they would exempt them from bearing a part of this burthen? I wish there was not more reason to apprehend, that they would oblige non-conformists to bear a double proportion of it; not, to be sure, out of any enmity, but only as an instance of *wholesome severity*, and a probable means of bringing them into the bosom of the church, to their eternal salvation—However, if a law for an equal tax upon conformists and non-conformists were passed in any British colony, for the purpose aforesaid, there is scarce any room to doubt, but that it would be confirmed by the crown: The Head must take care for the good of the body, and all its members. Nay, if bishops were speedily to be sent to America, it seems not wholly improbable, from what we hear of the *unusual* tenor of some late parliamentary acts and bills, for raising money on the poor colonies *without their consent*, that provision might be made for the support of these bishops, if not of all the church clergy also, in the *same way*.

THE gentleman having endeavoured to expose to ridicule the aforesaid apprehensions, as perfectly *chimerical*, and called my *modesty* as well as understanding in question, even for hinting them, immediately adds, ‘ Besides, would it have been a good reason at the *revolution*, for debaring the dissenters from the full exercise of their church government and worship, that if they obtained it, they might perhaps increase till they got a *major vote* in both houses, and then enact no mortal knows what ?’ These cases, it is conceived, are much too dissimilar to argue thus from one to the other. The church of England had an exclusive legal establishment, at the time spoken of; the King for her Head, and sworn Protector, and almost all persons of interest and power for her members. Conformity was almost, if not the only path to preferment, civil honours, offices and emoluments. In short, the constitution both in church and state was so secured, so guarded both by laws and members, and non-conformists were so few, and under such disadvantages, that there was not room for any fear that they would ever increase so as to become the major and leading part in parliament, or be able, if they desired it, to over-turn the establishment, and oppress episcopalians. Apprehensions of this sort, would indeed have been perfectly *chimerical* at that time; especially considering the disunion of non-conformists among themselves, and the moral impossibility of their uniting, in establishing any other particular form of church government. What parity? what similitude is there between the circumstances of New-England and Old, in these respects? The cases are so widely different, that it is strange a gentleman

gentleman of so much penetration and acumen should, by his manner of reasoning, suppose them parallel. We have no *such* ecclesiastical establishment, as that of England; and, I hope, never shall. Our churches have no royal Head and Protector, in the sense which that has;—only *ONE in heaven*, whom we pray to be the *Protector* of the other. We are not an independent people, or sovereign state, but dependent on England, wherein episcopacy is established, and which we honor and obey, as our mother-country. Our Governor and all provincial Governors appointed by the crown, I suppose are, and by law must be, conformists to the church of England. A considerable number of persons, even in the N. England colonies, are persons of much wealth, influence and power. In most of the colonies the respective Governors have all military offices at their free disposal, and the nomination to civil; and in some, a negative on the choice of counsellors. They must also be supposed, as a thing of course, most to favour episcopalians; so that conformity, instead of being a bar to preferment here, is perhaps generally found the readiest way to it. Episcopalianism may be, and often are, chosen members of both houses of assembly in the colonies of New-England; nor is there either law, or any thing else, to prevent this, if, by their qualifications and good behaviour, they can recommend themselves to the electors. And I hope this gentleman would not have the people *obliged* by law to chuse them, whether they approve of them or not; though this seems to be the amount of what he somewhere says. Besides, the episcopalians here are more united among themselves than we are, being of different sects and parties. And should they [the episcopalians] hereafter approach any thing

thing near to an equality with us in point of number, they will have the advantage greatly in this respect ; since they may more easily unite their strength, in pursuing measures for their separate advantage, and to *our* common detriment, than we shall ours, in any particular methods of opposition to them : So that they may carry their points, even with *inferior* numbers ; especially being most favoured by an episcopal Governor, whose influence is ordinarily very great *out of court*, as well as his proper constitutional power *in it*.

OUR circumstances being such, is there not a hundred, a thousand times, more reason to apprehend that episcopalians may in time become the major and governing party here, and enact such laws as I have been speaking of, than there was at the *revolution*, that the non-conformists in England might do the like there ? I can hardly think that the gentleman, upon a little reflection, will disown it. Which being the case, the grand principle on which he sets out, in speaking of American bishops, is not applicable to the state of these colonies ; at least, not by far, very far, so applicable as it was and is to that of England. The principle I intend, is this : That ‘ all members of every church are, according to the principles of liberty, intitled to *every part* of what they conceive to be the benefits of it, intire and compleat, *so far as consists with the welfare of civil government**.’ It is readily owned, that our apprehension of what may possibly or probably be the consequence of bishops being sent hither, ought not to put us on infringing the *religious liberty* of our fellow subjects, and *christian brethren*, if they will pardon this

this freedom : Neither have we any power to do so, if we were unreasonable and wicked enough to to desire it ; *our charter* granting such liberty to *all protestants*. But the episcopalians here may enjoy this liberty, as they now do, without bishops in America, though under some inconveniences ; principally perhaps, for want of *holy impressions* made by their *hands* in the ceremony of confirmation ; their *lack* of which it must be owned, is sometimes but too visible in their *behaviour*. We are therefore, methinks, very excusable, if we express a *reluctance* at the proposal of a scheme, which we really apprehend may bring great trouble and temporal inconveniences upon us ; and be the source of much division, discord and confusion : Especially, if it be also a scheme tending to promote that particular mode or profession of christianity among us, which we cannot but think, on the whole, much less conformable to the gospel, and therefore less conducive to the eternal happiness of mankind, than that which at present generally prevails among us.

BUT one thing mentioned by this gentleman, in order to reconcile us to this scheme, had almost escaped me. It is this. ‘ *Popish bishops reside here,*’ says he, ‘ and go about to exercise *every part* of their function, without offence and without observation *.’ But this has a much less tendency to reconcile us to the proposal about American bishops, than to give us an alarm for the welfare of our mother country ; with which, we are very sensible, our own is connected. If popish bishops exercise their function in England *without observation*, as the gentleman says, it is not indeed strange, if they
do

do it also *without offence*. But I cannot readily comprehend what he means by saying, that they do this *without observation*, when at the same time he speaks of it as a notorious fact : Though his meaning cannot be mistaken, when he says, this is done *without offence*. It must be, that it gives no considerable umbrage or jealousy, but that the people, at least *those of higher rank*, are contented it should be so. For he speaks of this as an instance and proof of the mutual candor, forbearance and moderation, which prevail at this day in England, among christians of different denominations ; and so, as a reason why we should be well satisfied with having bishops of the church of England in these parts. But if this proves any thing, it proves too much ; *viz.* that we should be content to see, not only English, but Popish bishops, freely exercising their functions among us ; the latter of which is not agreeable to our charter and laws. And though I am a warm friend to religious liberty in the largest sense ; and tho' mutual forbearance cannot be too much recommended, where the differences are *merely* of a *religious* nature, or such as do not affect the liberty, safety and natural rights of mankind ; yet I must own, I hope never to see popish bishops thus going about *without offence*, in New-England ; being persuaded, from the very nature of divers popish tenets, that roman catholics cannot be *safely* tolerated in the free exercise of their religion, in a protestant government.

I HAVE freely explained myself as to the proposition concerning bishops in America ; and though not so fully, yet more particularly than I intended to do ; having been almost compelled to it, at once by this gentleman's formal attack upon

a few expressions, which occasionally dropped from my pen, and by his great courtesy in attempting to propose my objections *distinctly for me*, because he thought I was *a great deal too vehement* to do it myself. By what has now been said, he may perceive, at least that he has not wholly dissipated 'the poor man's tears *,' either by his reasoning or rallying on the subject. I have attended to his serious request, at the conclusion of his Argument-- 'if he is *still dissatisfied*, I intreat him to consider, 'for all men ought, *what manner of spirit he is of*†.' STILL DISSATISFIED I am; and, I hope, from such a *spirit* as he will not wholly disapprove, however wrong he may think my *opinions*:—from a love to *truth*, cultivated in my early days; from a love to what I take to be the *most primitive christianity*; from a sincere concern for the *welfare of my country*; and an apprehension that this scheme of bishops, if put in execution, will be greatly *detri- mental* to it, both in *civil* and *religious* respects. This, I think, is the *spirit*, from which my *dissatis- faction* chiefly arises. The gentleman has doubt- less well considered, from *what spirit it is*, that he is *so much set upon this scheme of bishops*; and it would be very uncharitable in me, to conclude it a *bad one*; as I do not, whatever I may think of the scheme itself. However, I think it but justice to him to acknowledge, that if such a scheme as he has proposed were to be put in execution, and *only* such consequences were to follow, as he *pro- fessedly* has in view, as the ends aimed at, I could not object against it; except only upon the same principle, that I object against the church of Eng- land *in general*, and should be sorry, from a regard to what I suppose a more scriptural way of worship;

Y

to

to see that church prevail here: Which yet, I solemnly declare, I would not prevent, though it were absolutely in my own power, by any methods inconsistent with that full, entire liberty in religious matters, which I desire for myself; and which all men, whose principles or practices are not inconsistent with the safety of Society, have a right to enjoy. Thus far I have the honor fully to agree with this gentleman". Thus Dr. Mayhew.

It is evident, by this time, that "objections can be offered against such a plan" as has been proposed. Whether the Dr. or those who employed him to write, will esteem them "reasonable", time may discover. We have this opinion of them; and are persuaded, that no "management", however "artful and dexterous", will be sufficient to make them appear otherwise to those, who will judge impartially.

HAD the Dr. after he had opened the plan for the intended Episcopate, pointed out particularly it's reasonableness in itself, it's consistency with the establishment at home, and the RIGHT Episcopalians have to such a constitution in the Colonies, he had done something to good purpose; but, instead of this, he appears in the guise of a confessor, and gravely asks, "what reasonable objections can be offered against such a plan as this, so universally harmless in every respect?—Can any thing be promoted by it, but the good of the Church? Can any thing be objected against it, but that this will be prevented? Will any dare, in this age of British freedom, to avow the objection? Would not such a bare-fac'd attempt, thus wantonly to oppress us, and prevent our enjoyment of those invaluable rights to which we are equally entitled with others,—

thers,—rouse the indignation of all the friends of religious liberty, whether Church-men, or Dissenters" ? What could the Dr. aim at by these ex-
postulatory queries, unless to work upon the
passions of the vulgar ? Surely, he could not ima-
gine, that any man of good understanding would
be otherwise moved by them, than to wonder he
should only harangue, when it was his business to
argue.

HE goes on with placing again before our view
the bugbear of persecution. If they cannot have an
Episcopate, they are punished ; and to be punished
for their religious principles is persecution in the
strictest sense. Says he, " will it be said, that the
prevention of an Episcopate in America is no pu-
nishment ? It may as well be said, that keeping a
man out of HIS RIGHT is no injustice". The Co-
lonists then, who worship God according to the
mode of the Church of England, have a RIGHT to
an Episcopate ; and to prevent their enjoyment of
this " invaluable right" is to punish them, and
thus to punish them is, in " the properest sense",
to persecute them. Let me make a pause here,
and ask, on what do they found this pretended
RIGHT ? How came they by it ? Should it be said,
we claim liberty of conscience, and fully enjoy it.
And why would we confine this privilege to our-
selves ? Is it not as reasonable, Episcopalians should
both claim and enjoy it ? It is readily allowed ; and
we are as willing they should possess and exercise
religious liberty in it's full extent, as we desire to
do it ourselves. But then, let it be heedfully
minded, we claim no RIGHT to desire the inter-
position of the STATE to ESTABLISH that mode of
worship, government, or discipline, we apprehend

is most agreeable to the mind of Christ. We desire no other liberty, than to be left unrestrained in the exercise of our religious principles, in so far as we are good members of society. And we are perfectly willing Episcopalians should enjoy this liberty to the full. If they think Bishops, in their appropriated sense, were constituted by Christ, or his apostles, we object not a word against their having as many of them as they please, if they will be content to have them with authority **ALTOGETHER** derived from Christ. But they both claim and desire, a great deal more. They want to be distinguished by having Bishops upon the footing of a **STATE-ESTABLISHMENT**. Was this a **RIGHT** the apostles claimed, or any of their successors in the uncorrupt ages of the Church? Is this a right that Christ has vested in any professors of his religion, much less in some, as contra-distinguished from others? If Episcopalians have a **RIGHT** to a civil-establishment in their favor, the other denominations in the Colonies have, in **TRUE REASON**, as good a right; and may, with as much justice, complain of persecution, if it is not granted to them. The plain truth is, by the Gospel-charter all professed christians are vested with precisely the same rights; nor has one denomination any more a right to the interposition of the civil magistrate, in their favor, than another; and wherever this difference takes place, it is beside the rule of **SCRIPTURE**, and, I may say also, the genuine dictates of **UNCORRUPTED REASON**. If Episcopalians would rest satisfied, as the other denominations do, with what they apprehend to be **PURELY SCRIPTURAL** ministers, they would be perfectly upon a par with them, as to the enjoyment of religious liberty in its fullest extent; But, if they must have what they

they call these scriptural ministers upon a STATE-ESTABLISHMENT, they can have no reason to complain, unless of themselves, if they do not enjoy that liberty which others do ; not because they are more favored or distinguished, but because they claim no other religious liberty, than what is granted in the Gospel-charter. The short of the matter is, if the Episcopalians in the Colonies are persecuted, while they cannot obtain such an Episcopate as they desire, their own desires are their ONLY persecutors ; unless they will say they are persecuted by the KING, or PARLIAMENT, or BOTH, to whom solely it belongs to give them what they desire : And if they should not be pleased to do this, it may be justly “ doubted”, as they are certainly “ armed with power”, whether they would be “ disposed to bring them to the stake, or gibbet”.

If it is the truth of fact, that the late Dr. Samuel Chandler “ gave his consent to, and approbation of, American Bishops, in the manner they have been requested”, we very much wonder at it ; and can no otherwise account for it than by supposing, that he was either too complaisant to some high dignitary of the Church, or did not so carefully attend to the true merits of the case as he would have done, had he himself, or the dissenters at home, been more immediately concerned in it.

*App: 8.
Def: 23.*

Who those “ some” are “ that would freely join with the Episcopalians in their application for Bishops, if their assistance was needed, we know not ; but we know of numbers of the Church of England, of good sense and great integrity, who are as truly hearty, as any among us, in their wishes, that they may

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may never see Bishops in America ; as firmly believing it would be a disservice, instead of advantage, to the interest of religion, considering the circumstances of the Colonies.

n. 04. THE Dr. has nothing farther to say, in this section, but to tell us how, “by casting his eyes, while writing, upon the public paper of the day, he was struck with a paragraph, said to be an answer from the King of Poland, to the Empress of Russia”, and by making some remarks upon it. But we are unable, notwithstanding what he has offered, to perceive it's pertinency to the present dispute. We find no fault with the King of Poland for “binding himself by oath to maintain and defend the popish religion, as it was the religion of those with whom it lay to make him King ; but we think, at the same time, he was highly blamable, should it be supposed he really believed this to be the true religion, to promise upon oath, that, instead of defending, he would persecute those in the Kingdom who were protestants by principle. Far from applauding his conduct, we have no other opinion of him, in consequence of it, than of Saul, who, under the false persuasion of doing God good service, madly persecuted the disciples of Christ. And the best excuse that can be made for him is that, which this Saul, when he came to himself, made in his own behalf, namely, “that he did it ignorantly” ; notwithstanding which, he calls himself “the chief of sinners”, for his former folly. We do not believe, that the King of Poland, or any other King on the earth, has a right, either from his oath, or any other way, to persecute his subjects for their religious principles : On the contrary, we are fully persuaded,
that

that he ought, so far as the safety of the Government will allow of it, to protect them all, without discrimination, in that way of worshipping God, they think will be most acceptable to him. We desire no favor in this kind, in distinction from the Episcopalians ; neither ought they to desire any in distinction from us. If they have a right, upon the foot of *scripture* or *reason*, to desire Bishops upon a STATE-ESTABLISHMENT in order to the exercise of their religious principles, we have as good a right to desire Pastors, in the same way, for the exercise of our's ; but as we do not desire this for ourselves, they cannot reasonably complain if we do not desire it for them.



ANSWER





ANSWER to SECTION IX. which pretends that the Episcopate proposed cannot hurt the Dissenters, and is free from all reasonable Objections.



of 07.
of 233.
ser. 7. to
Reply.

THE Dr. begins this section with saying, “should it be pretended, that an American Episcopate would be productive of much clamor and discontent in the Colonies, it would be an ill-grounded assertion”. We are of a quite different mind; as knowing it would be the occasion of great uneasiness to multitudes. But says the Dr. arguing upon the supposition that it would be productive of discontent, “why the uneasiness of the members of the Church, *so justly founded*, deserves not to be considered as much as the uneasiness of it’s enemies, *without any foundation*, will be difficult to shew”. It would be difficult upon his representation of the case. But, by only reversing it, and hereby exhibiting it’s true state, the difficulty at once vanishes. Episcopalians, as we judge, have no right, in virtue of the Gospel-charter, or any other, to a STATE-ESTABLISHMENT of Episcopacy in the Colonies; and if they are uneasy for want of it, their uneasiness is “without any just foundation”: Whereas, if they are distinguished

distinguished from the other denominations, by the grant of such an establishment, these denominations would have "just reason" for uneasiness on account of this discriminating difference.—The suggestion that follows, namely, "that discontent in the minds of Church-men would not have that dangerous tendency with respect to the government, which there is reason to apprehend of it in the minds of others"; is at once base and unjust. If he does not know it, we do, that there have been in the bosom of the Church of England, in this Country, red hot Jacobites, who would gladly have overthrown the present establishment of the Crown, had it been in their power; and if there are any such Jacobites in the Colonies at present, they belong to that denomination only in whose "minds there is no dangerous discontent", unless it be supposed there may be such among the Roman-catholics.

THE Dr. having offered these few hints, upon supposition that the mission of Bishops would be attended with discontent, now goes on to say, "of any considerable discontent or uneasiness, there is no reason to be apprehensive". And why? It follows, "dissenters in this Country have, of late years, greatly come off from their prejudices; and sentiments of candor and moderation have visibly taken place. And, excepting here and there a hot-heated writer—we would hope of the dissenters in America, that they bear no ill-will to the Church, and desire nothing more than security in the enjoyment of their present advantages". How does this agree with a passage, in the petition, which was sent to the University of Cambridge, by the Dr. and the convened body who put him upon

writing ? In this petition, speaking of “ the dissenters of all denominations”, they say, “ such is the UNEASINESS not to say PERVERSENESS of their disposition, that they are not contented quietly to partake these immense privileges, but make it their CONSTANT PRACTICE to TRADUCE and VILIFIE the CHURCH, not even refraining from the STATE under which such immunities are allowed them”. It is not possible there should have been this most apparent inconsistency between their *appeal* and *petition*, if they had both been wrote under the influence of “ simplicity and godly sincerity”, without the mixture of “ worldly wisdom”. Infallibly, the account in the *appeal* is wrong, if that in the *petition* is right, and vice-versa ; for they directly contradict each other.

THE Dr. goes on, “ as to other denominations, the subject has been proposed to some of the most sensible of them, who have, with great candor, confessed, that, as such an Episcopate as has been requested, could have no ill effect upon any, they had no objections to offer”. We say, on the other hand, the mission of Bishops, upon the proposed plan, has been mentioned to Episcopalians ; and some of the most solid, judicious, and wise among them, have freely expressed their disapprobation of the thing, considering the state and circumstances of the Colonies, and as freely declared their wishes it might not come into event.

IT is farther said, to shew there could be no reason for discontent, that “ the English Bishops have, for a long course of years, exercised their authority with so much mildness, tenderness and moderation, as scarcely to have afforded an instance of reason-
able

able complaint, especially to dissenters". Their tenderness and moderation towards the Colonists, that are Non-episcopalians, has not of late been remarkably visible, should this have been the case in regard of dissenters at home. Had they been thus mild, it would have been much to the advantage of the infidel-natives here. Many of them, by this time, would probably have been converted to the faith of Christ, in consequence of the operation of that INCORPORATING-ACT, which, under their benign influence, as we believe, was rendered null and void ; and for no other reason than this, that the work of gospelising the Indians would not be carried on after the mode of the Church of England, unless Episcopalians had a hand in it. To the same mildness and tenderness it was owing, that the petition of the Presbyterian Church at New-York for a charter from the King met with the like fate. The account, as transmitted from a Gentleman in that City, is this. " The Church
 " (Presbyterian) of New-York lately petitioned the
 " King for a Charter. On the 26th of August it
 " was rejected. The ghostly father of London
 " turned solicitor for the Bigots here, at the board
 " of trade. It was suggested, that the grant of
 " this favor would be a breach of the Coronation
 " oath. The trade would not decide upon that
 " argument ; but reported, that general policy
 " was against our having greater privileges, than
 " are allowed by the laws of toleration. We were
 " very moderate in our request. It was only to
 " secure our Church from falling into secular uses,
 " and preserve the bones and graves of our fathers
 " from being sold. How hard ! When Vintners,
 " Sadlers, Taylors, &c. &c. &c. are incorporated
 " Companies in London for less honorable ends !

“Is this the moderation of the Hierarchy” ! If letters, from Episcopalians here of private character, and small importance, could, by being handed to dignitaries at home, avail to such hurtful purposes, what might reasonably be expected as the effect of letters from a Bishop in the Colonies !

As to the extract from Calvin, the Dr. must have inserted it rather for the sake of his name, which he knows is held in great veneration by many in the Country, than from his esteeming him a friend to Episcopacy, in his sense of it. He knows, or might easily have known, that he was no greater a friend to it than we are. He has indeed been often traduced, by Episcopal-writers, as one of the greatest enemies of the Church of England. Says Dr. Nichols, besides others I have not room to cite from, “Mr. Calvin, in his letters to some of his friends, made use of some very hard expressions with relation to the Church of England, which did not so well become the mouth of a divine”. * The plain truth is, Calvin was in principle as real an enemy to the DIVINE right of Bishops, as to the divine right of POPES.

THE Dr. goes on, “some formerly had an aversion to the idea of Bishops in America, on the supposition that they must become subject to their authority. But the plan which is now fixed must effectually obviate all their objections, and dissipate their fears”. It has been largely shewn, that there are objections still, and just ground for fear ; and such as Episcopalians will not find it very easie to remove. It is added, “our ordinations cannot hurt

* Defence of the Doctr. and Discipline of the Church of England, pag. 16.

hurt them, any more than their ordinations can injure us.—And as to such discipline and government as is intended to be exercised under an Episcopate, they will have no reason to be dissatisfied therewith, any more than we now have to be dissatisfied with the discipline exercised by them". The Dr. quite mistakes the true ground of our dissatisfaction. It is not SIMPLY the exercise of any of their religious principles that would give the least uneasiness, nor yet the exercise of them under as many PURELY SCRIPTURAL Bishops as they could wish to have ; but their having Bishops under a STATE-ESTABLISHMENT which would put them upon a different foot from the other denominations, and, without all doubt, sooner or later, expose them to many difficulties, and grievous hardships.

He says farther, " we should have many reasons to be pleased with an Episcopate", and mentions two or three by way of specimen. " Sometimes we have been grieved at seeing the ill-behavior of a Clergyman in the orders of our Church ; but, by the settlement of American Bishops, a remedy will be provided for this disorder". They have this remedy already provided at home ; and yet, there are more disorderly Clergy-men *there* in proportion, than are to be found *here*. And, as this is certainly the truth of fact, it should seem better to let things remain as they are, than to run the venture of a remedy, which, upon long trial, has been found not to answer it's intention. " Sometimes we have lamented, that the Bishops at home, and the Society for the propagation of the gospel, have been imposed upon by false accounts transmitted from hence by our American Clergy ; but under an Episcopate, we must be sensible there can

can be no opportunity for any gross impositions of this nature". There has been, and now is, opportunity for impositions in this kind at *home*, where there are Bishops in plenty; and there would be much more opportunity for it *here*, as Bishops in America would be so vastly distant from most of the Clergy under their care. It would be easier to impose upon them by wrong accounts *here*, than it is in England. "Sometimes again complaints have been made, that, in consequence of this false information, missions have been erected in improper places, and the Society's bounty has been misapplied; but of all such cases Bishops in this Country will be competent judges, and no perversion or abuse of the Society's favors will be suffered to continue". It is not for want of good information, as to the real state of religion in North-Carolina, that it has been so long, and so strangely neglected by the Society; but from a prevailing disposition to episcopize the more northern Colonies. And should this be in the view of the Bishops to be sent, as many improper missions, in our estimation, might be erected, or encouraged, as there are now; probably a great many more. We are firmly persuaded, this would rather hurt than mend the matter.

THE Dr. concludes this section with removing, as he calls it, "the frightful objection of spiritual courts"; and he does it by telling us, "we may be sure no such courts will be erected". This is fully satisfying, so far as we may rely on his word. He seems to allow, that "some laws which relate to these courts may bear hard upon British liberty"; but says, "it is probable that these, and all other Ecclesiastical laws, as well as our liturgy and

and public offices, and our translation of the Bible, will be reviewed as soon as it shall be thought, that there is good sense and candor enough in the body of the nation to admit of it". When this happy day shall arrive, it will be time, and not before, as we judge, to think of an Episcopate in the Colonies.

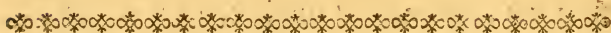
THE next section wholly relates to "the case of Tythes"; which, as it has no immediate connection with the present subject, and would require a great deal of room thorowly to discuss, I shall not trouble my self, or readers, with saying any thing upon it; but proceed to that which follows.

*MS. 97
Def. 244.*

A N S W E R



A N S W E R to SECTION XI. entitled,
farther Suspitions and Objections obviated, and
the Subject concluded.



*pp. 107
f. 247*
THE first objection is thus expressed, “it may be inquired, whether new laws will not be made, in case of an American Episcopate, to subject us to the payment of tythes” ? The Dr. answers, “of this there can be no more reason to be apprehensive, than if Bishops were not to be sent hither”. Very true, if the laws of England, relating to tythes, should not be interpreted to bind in America, or no enacting clause should be added to make them to be of force here : But of this there might be “reason to be apprehensive”, through the influence of Bishops ; especially, if the support of most of the Episcopal Clergy, in many of the Colonies, should continue to depend on the charity of benefactors at home, as would probably be the case. This would afford a plausible argument to subject the Colonies to the law of tythes ; and no man living can say, they would not, in time, be thus subjected. Without all doubt, this law, or some other less offensive in it’s sound, would take place here, as soon as the state of things would allow of it. The Dr. himself has incauti-
ously

ously dropt that, which naturally leads to such a thought, under the next objection he mentions; which is ;

“ As ignorance is ever suspicious, it may be farther asked, shall we not be taxed in this Country for the support of Bishops, if any should be appointed” ? The Dr. answers in as peremptory terms, as if he had been endowed with absolute foresight. “ Not at all”. And yet, he immediately adds, “ But should a general tax be laid up; “ on the COUNTRY, and thereby a sum be raised “ sufficient for the purpose,—I believe such a tax “ would not amount to more than four pence on “ one hundred pounds. And this would be no “ mighty hardship upon the COUNTRY. He that “ would think much of giving the six thousandth “ part of his income to any use, which the Legisla- “ ture of his Country should assign, deserves not “ to be considered in the light of a good subject; “ or member of society”. You here see, ye Colonists; the opinion of the Dr. and, we reasonably presume, of the Episcopal-Clergy under whose direction he wrote, that the COUNTRY might, in equity, be taxed for the support of Bishops ; that it would be “ no mighty hardship”, if it should ; yea, that we should not be worthy of the “ character of good subjects, if we thought much of it”. If the COUNTRY might be thus taxed, the tax might be laid upon those Colonists whose forefathers forsook their native land, with all it’s accommodations and comforts, that they might be freed from the Episcopal yoke of bondage. And shall it be declared, in the face of the world, that this would be “ no hardship” to their posterity, and that they would be neither good subjects, or good

members of society, if they “thought much” of supporting that power which has been, and may again be, terribly oppressive? Would this give no uneasiness? Would there be no reason for discontent? If the COUNTRY might be taxed four pence in one hundred pounds, it might, for the same reason, and with as much justice, if it was thought the support of Bishops called for it, be taxed four shillings, or four pounds in the hundred, and so on to ten pounds, until the tax of tythes was completely fastened on us. Surely the Dr. was off his guard, or he would not have given us just reason to suspect, instead of “ignorantly suspecting”, that we should dearly pay for Bishops, if they were sent to America.

ANOTHER objection is, “that if Bishops are settled in America, although in the manner we now propose, there will possibly be an augmentation of their power, as soon as circumstances will admit of it”. But, says the Dr. “at this rate there can be no end of objecting. For if every possible ill effect of a thing, proper in itself, and harmless in it’s tendency, may be made an argument against it, there is nothing that can escape. Arguments of this sort may as fairly be alleged against a religious toleration,—against allowing the common people the use of the holy scripture, or the liberty of examining any points of religion or government, &c.; for none can tell what ill consequences and abuses may follow, in some future period, from these concessions and indulgences”. Enough, I trust, has been already said to shew, that the proposed Episcopate is neither “proper in itself”, or harmless in it’s tendency”; and the objected “augmentation of power”, far from

from being MERELY POSSIBLE, is in an high degree probable. Would Bishops here be contented with "restrained powers" longer than they could help it? Would they not endeavour, as they had opportunity, and circumstances would permit, to regain those appendages they have been deprived of? Would they be easie until they were upon an equal footing with their brethren of the same rank and order at home? Are these ONLY possibilities? May they not rather be expected in the natural course of things? Nay, the Dr. himself has unwarily opened the workings of his own heart upon this head. Says he, "should the government see fit hereafter to invest them [Bishops] with some degree of civil power, worthy of their acceptance, which it is impossible to say they will not;—yet it is inconceivable, that any would thereby be injured". We are not told, what degree of civil power would be worthy of a Bishop's acceptance; but, if we may guess by what is thought worthy at home, it cannot well be supposed to be any thing short of the super-intendency of two or three American-governments. It may easily be conceived, wherein this might be "injurious", at least, to some. And, as civil power, in every degree, has in fact been exercised, by some or other, in an oppressive arbitrary manner, we are even necessitated not to be at a loss to conceive, how this might be the case, was this kind of power, in whatever degree, vested in Bishops. The Dr. indeed says, "it is hoped, that our Bishops will ALWAYS be thought to deserve the character of being possessed of the greatest ability, integrity, and prudence"; which is "all that the happiness and safety of the Public require". But on what does he found this hope? Neither Bishops, nor any other men in dignity and

power, have ALWAYS been remarkable for superior ability, or integrity, or prudence. This is too much to be expected in such a world as our's. It has never yet been the case in any age, or place. And should it happen, in time to come, that Bishops here should be not only wanting in these good qualities, but possessed of the contrary ones, would it be at all difficult to conceive wherein they might be injurious? But supposing the best, that they were ALWAYS the men that have been described, would it be no hurt to the Church of Christ, should there be conjoined with their spiritual powers, those that are of a worldly nature? Would this be no injury to the special objects of their care, as God's ministers in his kingdom that is not of this world? Timothy was, in the Dr's opinion, a Bishop of the highest order in the Church; and what were the sentiments of the inspired Paul, relative to his proper work as such? Says he to him, * "Thou therefore endure hardness as a good soldier of Jesus Christ. No man that warreth entangleth himself with the AFFAIRS OF THIS LIFE". And again, † "Meditate on these things, give thy self WHOLLY to them, that thy profiting may appear to all". There is, in the nature of the thing, an incongruity in vesting the same persons with spiritual and civil powers. It unavoidably tends to divide their minds, as well as labors; and is much more adapted to do hurt, than good. Bishop Latimer, one of the first reformers, and a blessed Martyr for the sake of Christ, has expressed his sentiments upon this head very justly and strikingly, in his sermon of the plough; which I recommend to the Dr's perusal.

I HAVE

* 2 Tim. 2. 3.

† 1 Tim. 4. 15.

I HAVE now taken notice of what he has reply'd to "all the objections", he says "have been made against sending Bishops to America, so far as has come to his knowledge"; and I willingly leave it with the reader to judge, whether, instead of having proved them to be "unreasonable and groundless", he has not, by what he has offered, added to their real strength, rendering them more difficult to be justly answered. He seems to think it "possible other objections may be suggested"; and herein he has judged right. Such objections have, in these papers, been placed before his view, not as "invented by dexterity, or ill-will", but as naturally and obviously arising from the true merits of the cause itself: Nor do we think they are capable of being refuted. "Cavilers and Sophists" may attempt their refutation, and, by the help of "leger-demain", they may possibly do it with some "appearance of plausibility" to vulgar eyes; but should they "employ their talents in this exercise", though they might please themselves, as children are diverted while "engaged in crambo or push-pin", they would neither "deserve the public attention", or impose upon men of good understanding, and solid judgment.

THE Dr. concludes his subject with a few miscellaneous thoughts, he may suppose of some weight. Says he, "unless Bishops should be speedily sent, we can foresee nothing but the ruin of the Church in this Country". So far as it is a STATE-CHURCH, there is no reason for concern about it's ruin. Wherein it is a Church having no officers, superior or inferior, but PURELY SCRIPTURAL ones, and walking according to no rule but that which is of DIVINE appointment, it's "ruin" cannot

not be feared, but through want of faith in the super-intending government of the great "Head over all things".—Says he, "the Church of England here is so essentially the same with the Church at home, that it must ever subsist or perish by the same means". The Church of England at home, and here, may perish in regard of a STATE-ESTABLISHMENT, and undoubtedly will, sooner or later; but so far as it is a Church, built on the "foundation of the Apostles", Christ himself being "the chief corner-stone", it will "subsist" against all opposition of earth and hell.—Says he, "The Church here has been long struggling under such an increasing load of difficulties, and is now in such a state of oppression, as to deserve the compassion of the whole christian world". We are really astonished at this hyperbolical representation; and can no otherwise account for, or excuse it, than by supposing that the Dr's zeal had; at this time, deprived him of all sober judgment. — Says he, "the author need not use many words to prove, that considerations, even of a political nature, are sufficient, in this case, to prevail with those who are insensible to other motives". What he means here is, "that no form of Ecclesiastical government can so exactly harmonise with a *mixed* monarchy in the state, as that of a *qualified* Episcopacy". But it ought to be remembered, the Dr's Bishops, according to his own account of them, pag. 14, 15. are ABSOLUTE MONARCHS in the CHURCH; and such must Kings be in the STATE to make out a proper analogy. Bishops there have been, even in England, who, in their own imaginations, were ABSOLUTE MONARCHS in the CHURCH; and they would have made the King the same ABSOLUTE MONARCH in the STATE, to the destruction of that
wisely

wisely contrived mixture of power, which gives the British-state-constitution the preference to any on the whole earth. The government of the Church, by the Dr's Bishops, is more unlike the government of the state, by King, Lords and Commons, than any form of government in the Church that was ever known in the Colonies ; and, perhaps, is more naturally and powerfully adapted to subvert it.—Says he, in a word to those who have been averse to American Bishops, “ the subject is here placed in it's true light, and thereby, it is trusted, their misapprehensions are fairly removed, and consequent fears are shewn to be groundless”. As the Episcopate proposed is not, in all respects, as we apprehended it might be, upon it's first appearance, so far our conceptions are rectified ; but the Dr. is much mistaken, if he thinks, that he has removed our fears. By what he has offered, especially in answer to objections, instead of shewing that they are “ groundless”, he has really added strength to the reasons on which they were grounded. We are, from him, more satisfied than ever, that an Episcopate in the Colonies, upon the published plan, even in his view of it's operation, will be greatly hurtful. It ought not therefore to be expected, though we call ourselves “ friends of truth, justice and liberty”, that we should do any thing to help forward the mission of Bishops.—Says he, on one supposition, in order to point out the “ injustice and cruelty” of endeavouring to prevent the Episcopate asked for, “ If all the religious denominations in America, by the general constitution of the British Colonies, are to be treated on the footing of a perfect equality, for which some have contended ; then the Church of England is as fully entitled to the compleat enjoyment

ment of it's own discipline and institutions, as any other christians". Who ever objected against this "compleat enjoyment", upon the footing of a "perfect equality"? The "other christians" do not enjoy, nor do they desire to enjoy, any religious liberty but that wherewith Christ, without discrimination, has made his disciples free; and if this is not enjoyed by Episcopalians "as compleatly", as by the other denominations in the Colonies, it is because they want to be upon an UNEQUAL FOOTING with their neighbours; that is, to have Bishops that are more than MEER SCRIPTURAL ones, that shall exercise their authority under the patronage of a STATE-ESTABLISHMENT, whereby they would be distinguished from, and set above, all the other denominations in America; which, as we are verily perswaded, would be putting them into circumstances, they have no right, either from nature or grace, reason or revelation, to expect or desire. If they have such right, let the grant of it, as made to them, be produced, that it's authenticity may be fairly examined in the view of the Public; if they have not, their complaints are unreasonable.— Says he, in fine, on another supposition, "if any denomination is entitled to a superiority above others, as is believed by many; then the claim of the Church of England to this preference is not to be disputed". We dispute it not in regard of Virginia and Maryland; but as to the Colonies northward of these, we think, the preference, in point of superiority, if such preference be at all supposed, ought, in common justice, to be given to them; not only as they are more than thirty times more numerous than the Episcopalians, but as they have merited distinguishing favor, so far as it may reasonably be bestowed, in virtue of the vast expence
of

of labor, treasure and blood, their fore-fathers, in some of these Colonies, have been at, to extend the British Empire, and add to it's strength, riches and glory.

HAVING thus largely considered the PLAN PROPOSED for an American Episcopate, and what has been offered in it's vindication, I shall not think it proper to conclude without first letting the Dr. and his friends who voted him their writer, know, that we give full credit to what they have declared, upon having mentioned their plan for an Episcopate, upon it's FIRST APPEARANCE, in the Colonies, namely, "this, without any reservation, or equivocation, is the exact plan which has been settled at home; and the only one on which Bishops have been requested here, either in our general or more particular addresses". But then, we would, at the same time, add, that we must be excused, if we say, we do not believe, they would ever have contrived, or proposed, this plan, had it not been, as they imagined, a scheme for the introduction of Bishops that would carry with it a plausible shew, and give opportunity to keep that out of sight which would occasion universal uneasiness and discontent. We are neither so void of discernment, or unacquainted with the intrigues of those who are most zealous for an American Episcopate, as not to be fully satisfied, they have much more in design than they have been pleased openly to declare. Their ultimate views, whatever they propose to begin with, have not been so perfectly secreted in their own breasts, but that they have been whispered about from one friend to another, so that we are at no loss to form a true judgment of them. The Dr. himself, though

he says, pag. 79. "they have carefully consulted our safety and security, and studied not to injure but oblige us", has yet very freely, however injudiciously, given us to understand, pag. 107. that "a tax", in consequence of the mission of Bishops upon this very plan, "may be laid upon the COUNTRY"; which, if it should, "would be no mighty hardship", and should we think it such, we "should not deserve to be considered in the light of good subjects, or members of society": Nay, he even supposes, notwithstanding the express guard against it in the plan, that Bishops "may hereafter be invested with civil powers worthy of their acceptance", and is particular in his justification of it as reasonable, pag. 110. Other things have transpired from those, who did not know how, or were not able, to keep a secret. We are as fully persuaded, as if they had openly said it, that they have in view nothing short of a COMPLETE CHURCH HIERARCHY after the pattern of that at home, with like officers in all their various degrees of dignity, with a like large revenue for their grand support, and with the allowance of no other privilege to dissenters but that of a bare toleration. * Such an Hierarchy may possibly, in time,

* The REASON, upon which the petition of the New-York-Presbyterian-Church for a Charter to secure the bones of their deceased relatives and friends, was negatived at home, by the interposition of a right reverend Father in God, is an evident specimen of this. And it was, without all doubt, for the SAME REASON that the incorporating-act, passed in this province, relative to the propagation of religion among the Indian-natives, was, in like manner, through Prelatical influence, rendered null and void. And if what we have heard is true, that a TWENTIETH PART, of the American

time, take place in the Colonies to the south of Pennsylvania ; but there is no probability, humanly speaking, that this should be effected in the Colonies to the northward of it. Had it not been for the Society's pious charity, we should not have seen, at this day, it may reasonably be thought, more than half a score Episcopal Churches in these seven Provinces ; and, notwithstanding the immense sums of money they have expended in propagating the Church of England, it's numbers, within these bounds, are comparatively trifling ; and they consist, in great part, of those too, who are no otherwise Episcopalians, than their being so tends to serve a present turn. The other denominations, from their first capacity of moral discernment, have been indoctrinated in that way of serving God that is peculiar to them. And will they easily give this up, and embrace the Episcopal mode of worship and discipline ? " Hath a nation changed their gods which yet are no Gods" ? If people, in pagan Countries, who have been taught by their ancestors to worship Idols, which are vanity, instead of the living Jehovah, will not, without the utmost difficulty, be wrought upon to change the object of their devotion ; why

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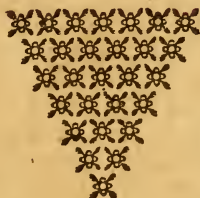
should

American conquered lands, as they are and may be granted by the Crown to private persons, or bodies of men, is and will be appropriated to the use and benefit of the Church of England in the Colonies, a foundation is laid, and laying for as great a Church-revenue as they have at home. Can it be supposed, that these planners have nothing in view, but what is perfectly " harmless to other denominations ?" Are we not, even, necessitated to think, that the plan they have proposed, is only a bait thrown out to catch the less thinking, and too credulous among the people ?

should it be thought, that the Colonists would renounce those religious sentiments and modes of expressing them, that were handed to them from their fathers, which, instead of being ridiculous and absurd, are agreeable to the dictates of uncorrupted reason, and the truth of revelation, and clearly perceived to be so? A strange change must be effected in that temper of mind they have hitherto discovered, and that has, upon certain occasions in providence, been greatly improved and strengthened, if they should be persuaded, instead of enjoying the freedom of christians, to take upon them that yoke of bondage, which their Progenitors threw off as too burdensome and galling to bear! In vain may this be looked for. There is not the least reasonable room to hope for such a thing; and it is really surprising, the Episcopalians are not convinced of it, after so long a tryal to so little purpose. It is our firm faith, trusting in God, that the principles of religious as well as civil liberty will ever distinguish these Colonies; and that gospel worship and discipline, in their purity and simplicity, which was the great Errand of our fore-fathers in coming over to this new world, will be upheld and maintained here, from generation to generation, until time shall be no more, whatever plans may be formed to the contrary, and whatever efforts may be made to carry them into execution.

I would now ask pardon for being thus lengthy, and for being too often tediously so by meer repetitions. I have only to say in excuse for myself, that I was not willing to let any thing pass, the Dr. or his friends, might think worthy of notice, and so worthy of it as to bring to view over


over and over again. If he had comprehended what he has offered to the Public in a few pages, as he might easily have done, and, as I imagine, greatly to the advantage of his cause, he would have saved me some trouble, and both our readers the tryal of much patience.



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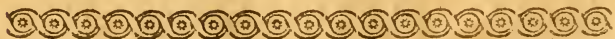
PAGE 12. last line read, vol. I. pag. 637, 638. p. 25. l. 7. r. some of those. p. 28. l. 1. f. highness in some copies, r. holiness. p. 30. l. 3. f. no r. so p. 32. l. 16. f. this government r. the government of the church. p. 32. l. 2. fr. bot. r. angels. p. 36. l. 6. r. angels. p. 64. l. 6. fr. bot. r. disobedience. p. 65. l. 19. dele the. p. 82. l. 18. f. can r. cannot. p. 85. l. 9. r. persuasion. p. 87. l. 16. r. for instead of from. p. 91. l. 23. r. orders. p. 93. l. 6. fr. bot. r. trade. p. 97. last l. f. real r. intire. p. 138. l. 19. r. ROYAL, and l. 5. fr. bot. r. 1702. p. 150. l. 10. fr. bot. r. sacraments.





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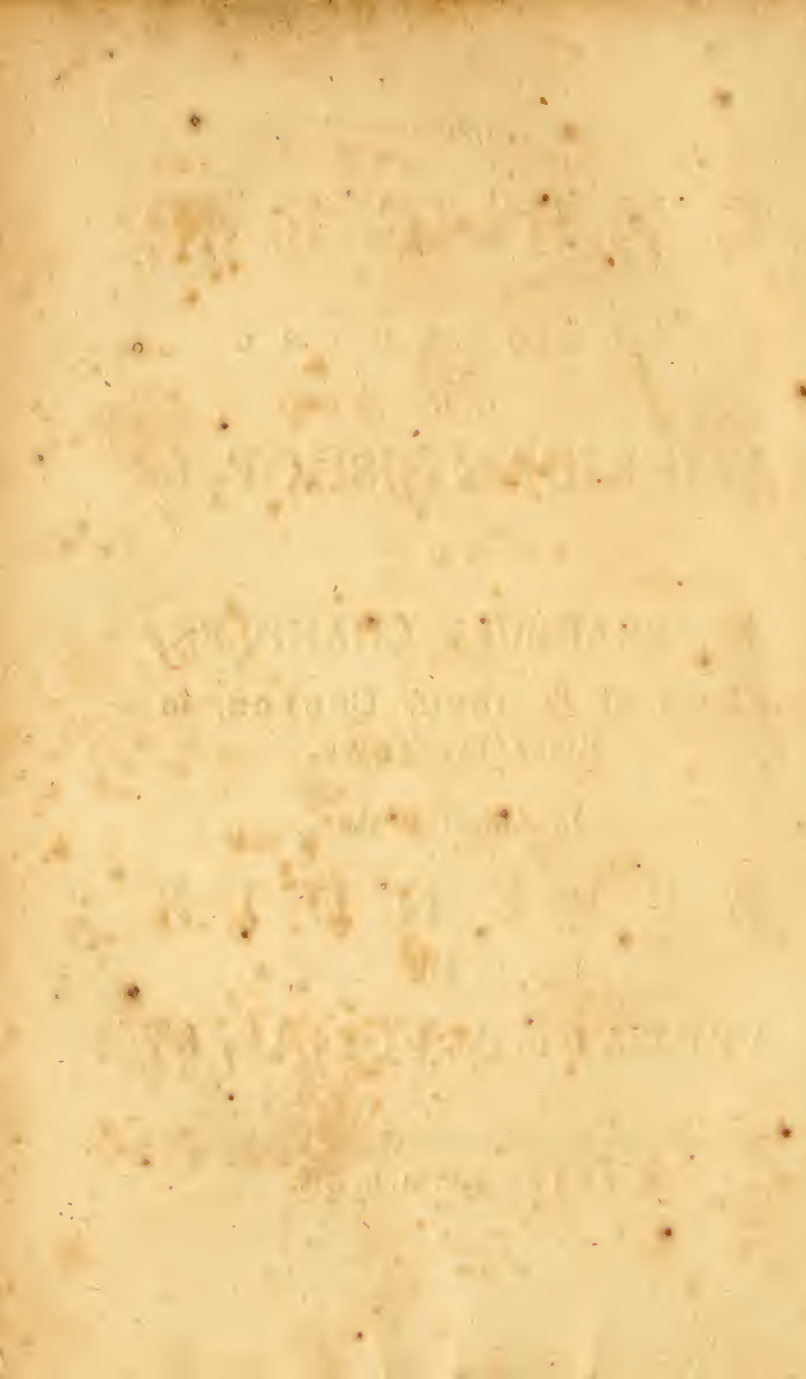
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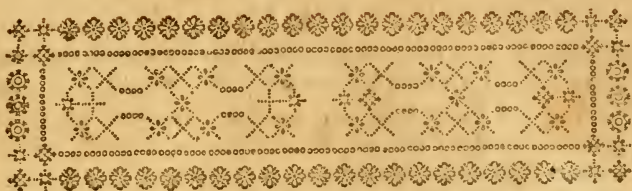
Dr. BRADBURY CHANDLER,
Ruler of St. JOHN'S CHURCH, in
ELIZABETH-TOWN.

In Answer to the

A P P E N D I X
Of His
A P P E A L to the P U B L I C, &c.

P R I N T E D, A. D. 1768.





A

LETTER, &c.

REV'D. SIR,

HAVING seen the Appendix to your *Appeal to the Public, in Behalf of the Church of England in America*; and also having read the Pamphlet of the *Consecration of the first English Bishops*, pardon my Rudeness in giving you my Opinion, that you have used the Editor, in a Manner, that does you no Honour, as a Clergyman, or even as a Gentleman.

You complain of its being published without the Name of the Printer or Editor. But why ought not *Books* to be, as *Juvenal* tells us *Horses* were in his Time, valued according to their *Merit*, not according to the Virtue of their *Progenitors*? Did you ever enquire, whether another Church had not greater Reason to complain of the Treatment of your Missionaries, who procured the re-printing an anonymous Pamphlet, called the *Blacksmith*? You know, Sir, it is a low, dirty, slanderous, false libel, against the *Church of Scotland*; and tho' it was answer'd in *Britain*, where it was wrote, the Publishers here took no Notice of that Answer. Nay, Sir, it is certain that some of your Parsons or Rectors have been very active in spreading, and employing their Friends to spread and sell that injurious Libel, especially among the more ignorant, who

who might most easily be prejudiced thereby against true Religion.---Would not these Missionaries been better employed, had they, by *holy and exemplary Lives*, and *pure Gospel Sermons*, endeavoured to heal the Wounds of the Churches of Christ, and not widen'd them? How infinitely more lovely the Conduct of Dr. *Doddridge* and Mr. *Harvey*, affectionately addressing each other, in public and private, and strengthening each others Hands, in promoting the Cause of true Religion; while they mutually overlook their lesser Church Distinctions, as the various Tinges in Flowers of the same Kind.

You endeavour to persuade us, that the Performance is badly executed, and the whole false. But were it so, which yet is not the Case, as you shall see presently, would it not become you, in your *sacred Station*, to have treated it with more Candor.---If your Cause be good, have you not disgraced it by *illiberal Language*? A sensible Writer, in the *Political Way*, in Defence of our *Natural*, as well as *Constitutional Rights*, might very lately have instructed you, tho' a *Rector* of a Parish, that "Complaints
" may be made with Dignity, and Insults retorted with Decen-
" cy; and violated Rights vindicated without Violence of
" Words."

But how does it read from the Pen of a *Clergyman*, what every Gentleman would despise, "*You are an impudent Liar*," "*Mentiris*
" *impudentissime*."

How could you enter into the *Pamphleteer's Heart*, to know the "*Ferocity and Rancour of it*," as you express it? In another Place you speak of the "Consciousness of his own evil Intentions."---How did you know all this in his Soul? Might not a well-meaning honest Man believe, what that Pamphlet contains to be true? Is every Man, unsound at Heart, who does not believe the Necessity of *Episcopal Ordination*? What then would become of the foreign Protestant Churches? I have not read or heard that I remember, of any such Ordination in any of the Christian Churches, except *Rome* and *England*.

Again was it the Part of a Gentleman, to compare that Edition
you

gor to a *Cherokee*, and to call that People his *Brother Savages*, as you have done?—How could you call the Piece *impudent* and *malicious*, nay, the Writer an *Antiprotestant*?—Is every Man an *Antiprotestant*, or an Enemy to the *Protestant Religion*, who relates a Piece of History, as he received it, from a Gentleman of the *Church of Rome*?

What hinders a *Catholic* to tell the Truth in a well known Story? Yet in your Appendix you have twice mentioned this to raise an Odium against it: Is not this a low Artifice?

But you say *Bishop Burnet* has refuted it, and says the Story is false. It may be so, it matters not to Dissenters, whether it be true or false. But has not Mr. *Ward* given far more and possibly as credible Authorities?—Was not Dr. *Burnet* more interested than Mr. *Ward*?

Mr. *Ward* seems to prove by many Testimonies, that *Queen Elizabeth's* first Bishops could not obtain Consecration by any of the *Popish Bishops*, that they offered them not only the Queen's Favour, but *Bribes*, and *rich Parishes*, nay *good Benefices*, the common Argument by which your Church proselytes so many young Students, and supplies so many Parishes with *faithful Parsons and Rectors* to this Day. But strange to relate! The popish Bishops were not convinced. Old *Landaff*, it seems, hesitated, but durst not. At length after many fruitless Attempts to obtain it, being met at the *Nags-head Tavern*, in Cheapside, they prevail'd on a certain *Scorey*, a Monk, a low Office in the Church of Rome, by the Argument of a Benefice, or Bishopric to consecrate them. Hence it might be infered that an *Arch-Bishop* in England has the *Monks Order* at Rome.

Has not *Ward* given many Authorities for every Part of the Narration—And does it not receive great Confirmation from the *Act of Parliament* of September 30, A. D. 1565, declaring these Bishops rightly made, consecrated, and order'd.—But be this as it will, whether they got the envied Popish Ordination or not, they are consecrated by *Act of Parliament*, which will suffice to secure the Benefice.

The

The *Editor of the Consecration*, wishes there may be no Occasion i. e. Opportunity, to repeat the *Irish Dirge*, or *Funeral Song*, over the *first Bishop* introduced into *America*. On this you give him the Lie, alledging he wishes the Contrary.—Where is this Falshood? Do these Words mean any thing more, than this, “ That perhaps there might be Danger from a Mob, but he wishes and hopes too that a Bishop will never come ; that *Britain will be more tender of the Liberties of her affectionate Children*, than to plague them with such a Curse ? ”—Would not this be Truth in the Mouths of Thousands in *America* ?

I shall not undertake to vindicate the Editor, respecting the *Laws of Doggerel*, if it has any ; it is not my Province, nor my Delight, yet possibly those, who are Judges of it, may excuse the Editor, when I assure them as a certain Fact, he was a *School Master teaching Abedarians*, little Boys and Girls to spell and read, when he tried his Pen, with this Performance. And as I respect the Man, I resented the ungenteel Treatment he received from you, and resolved to let you know it by a Letter as public, as you gave him the Affront. Besides he assures me, he used an *Ironical Change of Persons*, only to invite such biggotted Church Men to read it, who think nothing worth reading, unless the Author wore *Lawn Sleeves*.

But tho’ you have treated the Editor ill, permit me, Sir, to say, you have treated yourself far worse, in what you have said of the *Appendix or Remarks* at the End of the *Consecration*. For here you lay your Readers under the disagreeable Necessity to call in Question your *Veracity*. At least you have asserted four glaring Falshoods. How shocking the Thought, a Clergyman, who should be a *Man of God*, the God of Truth, yet regardless of the Truth !—Your Words are, “ The Editor—advances a Number “ of Assertions tending to discredit Episcopacy, which have been “ frequently and effectually confuted, and shewn to be false. “ For “ the support of them, he refers to a list of Authors, who have “ been often and abundantly answered, without taking the least “ Notice of the Answers.”—Permit me to recapitulate those

Seven Propositions, which you refer to, and see, what single one of them has been *frequently* and *effectually* answered, or which of these *Authors*?

I. Prop. Can any sensible Man deny the Substance of the first; that “ the *New Testament* makes the *Bishop* and *Presbyter* “ the same *Person*, the same *Office*, and of the same *Authority* ? “ And do not the first Fathers of the Christian Church, for about “ Three Hundred Years, shew that the *Bishop* claimed no Power over his *assisting Presbyters*.” It is true some rash Men of your Church have denied this; but is it not as true, that the *wiser and more learned* Men of your own Church, have immediately denied their State of the Controversy, refuted them, and confess’d the Truth?

Can any deny that “ the *only Proofs to support Episcopacy*, are *Apostolical Constitution*, which the greatest Men of your own Church acknowledge to be a Forgery of the fourth Century? “ Some *late Fathers* are also brought in on your Side,” but they wrote after the “ Mystery of Iniquity began to work.”

II. Prop. Can this be “ *effectually confuted*,” that the great “ Dr. Hammond, and many *eminent Divines* of your Church have “ in Effect allow’d, that the Distinction of *Bishops* and *Presbyters* “ (i. e. Pastors and Teachers, as elsewhere called) is *not of* “ *Divine Institution*!” Those who have read their Writings will see what Credit is to be given to your Word.

III. Prop. Who has “ *frequently and effectually confuted*,” this assertion, that “ the Episcopacy, which obtain’d about Three “ Hundred Years after Christ, was greatly different from the “ *Diocesan Episcopacy*, now in England, and the *Papish Countries*?”

Here permit me to Pause, and let you know the Judgment of the greatest Divines of your own Church, before we proceed to the other Propositions. Does this sound absurd, “ *teach a Rector the Judgment of his own Church*?” Polite Parsons study *Plays, Novels, and Politics*; *Church Volumes* are old-fashioned and bulky. “ *Polite Apostates from God’s Grace to Wit*.” Young.

You have heard, Sir, of the famous *Arch-Bishop Usher*; he declared

clared “ *Episcopus and Presbyter, gradu tantum differunt, non ordine.*”—When King *Charles I.* asked him at the *Isle of Wight*, “ Whether he found in Antiquity, that Presbyters alone Ordain’d any?” He repeated, “ Yes, and that he could show his Majesty more, even where *Presbyters alone successively Ordain’d Bishops*,” and instanc’d in *Hieroms Words* “ (Epist. ad *Evagriam*) of the Presbyters of *Alexandria* choosing and making their own Bishops, from the Days of *Mark*, to *Heraclus*, and *Dionysius*.”

This, Sir, was the constant sense of our *first Reformers*, who were generally an Honour to the Name of *Bishop*: Ex: gr. The Bishops *Cranmer, Pilkington, Jerwel, Grindal, Whitgift, &c.* even *Bancroft* would not re-ordain some *Scots Bishops*, and gave this Reason, “ *There is no need of it since Ordination by Presbyters is valid*”—*Bishop Moreton* absolutely refused to re-ordain one from the Continent, and when press’d to it said, “ *It cannot be done, but to the Scandal of the reformed Churches, wherein I will have no Hand.*”—The same Bishop in his *Apol. Cathol.* acknowledges that “ *To Ordain was the Jus antiquum of Presbyters.*” i. e. their ancient Right.

Nay even your Favourite, *Bp. Burnet*, tho’ unwilling to hear of, or confess the *Nags-head Consecration*, yet in another Place (*Vindic. p. 336*) has these Words, “ As for the Notion, of *distinct Officers of Bishops and Presbyters*, I confess it is not so clear to me, and therefore since I look upon the Sacramental Actions, as the highest of sacred Performances, I cannot but acknowledge those, viz. (*Presbyters*) who are impowered for them, must be of the highest Office in the Church.”

But that I may not tire you with Testimonies from your Church, I shall only mention one more, viz. of *Dr. Edward’s*, a very learned and Orthodox Divine, in the Reign of *Queen Anne*: See his *Theolog. reformat. Vol. 1, p. 523*: Where after a careful Examination of those Texts in the original Greek, which speak of the Officers of the Church, he very honestly draws this Conclusion, “ *Thus we can shew the Time when we are sure there*
“ *was*

“ was a Presbytery; but we can't say there was Episcopacy at that
 “ Time in the Church. This is owned (continues the Dr.) by
 “ some of the most celebrated Writers of our Church; and even Mr.
 “ Dodwell, who was thought by his Friends, to be as able a
 “ Defender of Episcopal Government, as any they had, confesses
 “ There were no such fixt Rulers, as Bishops in the Church at
 “ first.” (*De jur. Leic. Chap. 3 l. 14.*) Dr. Whitby shews the
 “ same and is large in the Proof of it. *Anot. on 1 Thes. Chap 5.*”

Then the same Doctor goes on to *chastise a confident Braggado-
 cia*, Author of a Publication called *The Rehearsal*, like your *Ap-
 peal*, and his Words may be an Answer to both, thus,

“ Where then is our Great Boaster who challenges all Mankind,
 “ to prove that Presbyters were before Bishops? Is it not plain
 “ from all the forecited Scriptures, [*Viz. Acts 11: 29, 30. Acts*
 “ *14: 23. Acts 15: 2, 4, 6, 22, 23, Verses. Chap. 16: 4.*
 Chap. 20: 17, 28 Verses, &c. &c. Tit. 1: 5. Jam. 5: 4.
 1 Pet. 5: 1.]

“ And the Suffrage of Episcopal Writers themselves that Presbyters
 “ had the start of Bishops; whatever this bold Pretender makes a
 “ shew of, and notwithstanding his telling us, that this is the
 “ single Point, on which the whole Controversy depends? If it be so,
 “ he must own himself baffled, and all his Pretensions are empty
 “ and insignificant.”

Now, Sir, tho' it were granted, that in the third or fourth
 Century Bishops were a distinct Order from Presbyters; yet this was
 not 'till the Christian Church began to be corrupted greatly from
 the pure Original, as set up by Christ and his Apostles.

Nevertheless, our modern Bishops differ widely, from them: For
 instance, the Primitive Bishops were elected by a free Vote of the Presby-
 ters, our English modern Bishops by a Cong ed' Esire from the King.
 The Ancients did not proceed against a Criminal without Consent
 of their Constituent, the Presbyters, and upon the Testimony of se-
 veral Witnesses, the English by an Oath ex-Officio, by which for-
 merly Men were oblig'd to accuse themselves, contrary to the Laws
 of Nature.—The first Christian Bishops had no Lordly Titles and

Dignities; no *Lay-Chancellors*, *Commissioners*, or other *Officials*, as the *English* and *Popish* Bishops now have—Nor did they engage in *secular Affairs*, which you know, is the chief Business of Bishops, and their subordinate Rulers now.

Prop. IV. But to return to the Seven Articles. Since these Things are so, how could you say the 4th Article was *frequently* and *effectually answered*, when it is only an inference from the Premises?—Is not this a *weak and precarious Foundation* for the “*Romish and English Diocesan Bishops* to build the vast Super-
“*structure of their Hierarchy* upon?—Are all Ministers and pri-
“*vate Christians* then bound to *submit to the Dictates of such*
“*Bishops*, however inconsistent with their own Consciences?
“*Have these right reverend Fathers* then, the *sole Right to deter-*
“*mine all Matters indifferently in the Church?*—And may none be
“*ordained to preach*, or have *Liberty when ordained by Presbyters*,
“*according to the Method of the pure apostolic Church*, unless
“*authorised by them?*”—These Things, Sir, your Conscience has swallowed but I hope there are Thousands of honest Men, that could not swear this for all the Parishes and Riches in the World.—And ever memorable is that Remark, of the great Mr. *Addison*, “*If there were not one Dissenter in a Kingdom*
“*there would not be one Free Man.*”

Prop. V. The Fifth Remark infers that, “*The Doctrine of an*
“*uninterrupted Succession of Bishops*, which makes the Validity of
“*the Christian Minister’s Offices and Duties* depend on this Suc-
“*cession*, is a most precarious, unsafe, and uncomfortable Foun-
“*dation for Christian Hope.*”—When or where was this refuted?—“*Has it ever yet been settled*, who were the seven first
“*Bishops of Rome?*—Nay, *Eusebius*, owns it uncertain who suc-
“*ceeded the Apostles*. Have there not been many contested Elec-
“*tions in all Cities &c.?*—Can you then prove that there is at
“*this Day*, on Earth one *legal Successor of the Apostles?*”

Prop. VI. When, where, or by whom, has *Jones on the Heart* been refuted, or answer’d, when he has proved at large “*that*
“*the English Bishops* cannot be traced up to the *Church of Rome* as
“*their Original?*—Does he not prove that the Successors of
Austin

Austin the Monk, being almost entirely extinct, A. D. 668, the greater Part were of *Scottish Ordination* by *Aidan*, and *Finan*, from the *Culdee Monastery* of *Columbanus*, who were *the same with Presbyters*?—That they were only *made Bishops*, i. e. got Authority over the Clergy, by the Northern Princes?

N. B. Can you doubt then, Sir, that denying “ *Presbyterian Ordination* to be valid, shakes the Foundation of the Episcopal Church of England?”

Prop. VII.—Finally, who are they, who have refuted the last of these Remarks, which is an Application of the foregoing? viz. “ How wise then the Conduct of the Church of England, who *re-ordain a Presbyterian Turncoat, but with open Arms receive the same sort from the Mother Church of Rome?*” “ Altho’ by this Act they *unchurch all foreign Protestants*. — Nay in Fact they unchurch themselves, who have only Presbyterian Ordination—Yet in A. D. 1610. *Three Scots Bishops* were sent (being previously consecrated by English Bishops Hands) to transfer the *great unintelligible Virtue* to their Successors in that Kingdom.”—*Humes Hist. Vol. I.*—But I need say no more on this Head—I hope by this Time you blush with conscious Shame, for the Dishonor you have done your Profession by this rash Publication of Falshoods.

In the same *Pamphlet of the Consecration &c.* there is a *List of a few Authors*, which among many others, the Editor thought had most judiciously and fully treated and proved the before-mentioned Propositions, e. gr.—*Jones on the Heart.* — *Bid’s Ecclesiastic History.* — The *Dissenting Gentleman’s Answer* to Dr. *White’s* three Letters.—*Doddridge’s Theo. Lect.*—*Boyle of Episcopacy.*—*Calamy’s Life of Baxter* V. I.—*Whitby on Tim. and Tit.*—*Hall’s modest Offer.* — *Vitringe’s Observation*, L. IV. *King’s Constitution of the primitive Church.*—*Owen’s Scripture Ordination.* — *Ghandler’s Sermon against Popery.*—*Calamy’s Defence of Non-conformity*, V. I.—And *Neal’s History of the Puritanes &c.*

Your Words on this Head are “ He refers to a List of Authors, who have been *often and abundantly answered*, without taking any the least Notice of the *Answers*. Here

Here, Sir, permit me to say you have in the Face of the Sun overbraved the Truth, and publish'd two or three notorious Falshoods to the World: First that these *Authors are answered*, nay often and abundantly answered, and then that the *Answerers are not mentioned*. Surely, Sir, you must either be little acquainted with Books, and Men, tho' you speak so big and contemptuously of the Editor, or else you were under the impulse of some Spirit, not a good one, that carried you on, so as not to observe, that *many of these Authors are of your own Church*, nay in *Favour of Episcopacy*.—Did you not know that *Bishop Hall* was one of the ablest Defenders of Episcopacy, who ever undertook your Cause? Did he not stand foremost of the Age against the *Technical Name* of his Opponent *Smectymnus* in this very Controversy? Could you be ignorant that *Whitby* and *King*, &c. were of your own Church? Could you have recommended a *List of Authors*, more *Learned*, *Judicious* and *impartial* of both Parties?—But suppose you were ignorant of these Matters, how is it consistent with the Character of an *honest Man*, not to say a *Christian Divine*, to *assert what you did not know*?—How could you say, they were *often* and *abundantly* answer'd?—You could not mean those of your own Party were answered, and I know not that the rest are at all, much less *often* and *abundantly*.—Surely you will not say *Dr. Doddridge's* Posthumous Lectures so lately publish'd are answered; and if I mistake not some of these seven Propositions are partly borrowed from him, at least they bear a great Resemblance.—His Writings, which breath Charity and Peace, especially his Sermons will remain in Esteem, as long as Men have a Taste for *solid Reasoning*, *Christian Pathos*, and *sublime Piety*; when you and I, and a Thousand Scriblers more are justly buried in Oblivion.—

Take the Advice of a Scots Poet, viz.

“ Never say but what ye ken,

“ For that's the Way of honest Men.”

In the mean Time I think, what the *Editor of the Consecration* has advanc'd, from *Chambers's Cyclopaedia*, of the *Powers of Bishops*, their *Retinue and Expence*, with the high Probability that they will

act,

act, as they have ever used to do, i. e. incroach more and more, and *grasp all the Power they can*, should make every Son of Liberty to awake, at so threatening a Danger.

To a Bishop belongs, it seems, the Licensing of *Physicians, Chirurgions, and School-Masters*, uniting small Parishes, *assisting the Civil Magistrates* in Ecclesiastic Matters, *compelling to pay Tithes* and stipends to the Church — Certifying *legitimacy of Births and Marriages*, taking care of the *Probate of Wills*, granting Letters of Administration; *Collating to Benefices*; commanding *Induction*; ordering to collect the Profits of vacant Parishes; defending the *Liberties of the Church*;—Besides Suspension, Degradation and Excommunication.

Chambers also relates the Bishop's Court's Power, in which every Bishop is a *petty Sovereign*: They issue Writs in their own Name, not the King's, and like the King depute, and delegate their Power to a Number of hungry Vultures, viz. *Suffragans, Chancellors, Commissaries, &c. &c.*

Now many of these seem incompatible with our *Charters*, and also inconsistent with the *present Laws* of our Provinces, derogatory to the Honor and Profits of our *Governors*, and the many deserving Gentlemen, who have some of these Posts divided among them; as the *Probate of Wills, &c.*

The “*Collating to Benefices*,” by an Arbitrary Power, Persons the most disagreeable to the People, and often the most *worthless*, will be a Burden on your Church, which *you are bound tamely to bear*; for no Episcopalian is bound to *see with his own Eyes*, but believe what the Bishops orders implicitly, and yet the *Infallibility* was lost at Rome. Unhappy Mistake!—I wonder they don't try to recover it.

“*Commanding Induction*—will bear hard on our *Governors*, where this Right has long been peaceably enjoyed.

“*Suspension, Degradation, and Excommunication*,” are high Episcopal Powers to be managed by *one Man*. And these are often thundred out against Dissenters, attended with high civil
Damages,

Damages, and thus they often violently cast out of their Church, those who were never in it.

I undertake, not at present to inform my Countrymen, of their Danger from an *American Bishop*. But I am willing to tell them, in your Letter, that whenever I read of a Bishop, in England, I read of his SPIRITUALITIES, his Profits from his Jurisdiction in his Diocese, from *Visitations, Institutions, Ordinations, Presentation Money &c.*

I read also of his TEMPORALITIES, as Lands, Tenements, Lay-Fees, *Tithes*, Manors, Precincts, Castles, Messuages, Mills, Pastures, Parsonages, Appropriate Tithes, Vicarages, Oblations, Obventions, Pensions, Donations, Nominations, Rights of Patronage, and Presentation, Woods, Rents, Reversions, Services, Annuities, Franchises, Privileges, Immunities, Rights of Action and of Entry, Conditions, Commons, *Courts Leet and Courts Baron*, which enquire of all Offences under high Treason, and tho' they can punish only some of them, yet they must have Fees of all Actions, for all their Officers, and at length they certify to the Courts of Assize, where the usual and more just Fees are after all to be paid.—I think it is not necessary for a Man to be an able Lawyer to see that all these Things require some very considerable Expence, and possibly too great for these *Infant Colonies*, who have solately exerted themselves, even beyond their Abilities to support Britain against her Enemies. — Now whether your Church of England has a Right to expect that this endless Roll of *Etceteras*, Expences and Difficulties, will be imposed on these free, royal, and patient Colonies, to please you, and a few Parsons, who have petitioned for it, when it is certain that a great Part of your Hearers, of your own Church, are very far from wishing for any Bishop ever to be sent to America; This I say, is a Point that deserves the consideration of our Superiors.—Because our Mother Britain, is angry, her Daughters, our Colonies, seem at this time resolved to take Abuse, and keep silent, as they have already shewn in the Treatment New-York has received. They hope when
the

the *Mother's Passion* subfides, ſhe will own ſhe has chaſtiſed without a crime; and then the Daughters will expect to receive a *Reſtitution of their natural Rights*. But the “ Heart will feel, that ſuffers long.” Some of the *Daughters* might poſſibly chuſe to run away, rather than be chaſtiſed with an Engliſh Biſhop.

You endeavour indeed to perſuade us, that your *American Biſhop's Power is to be limited*, and *Diſſenters*, as you call them, (tho' I think there can be no Diſſenters, where there is no Eccleſiaſtic Eſtabliſhment) are not to be burthened by him.—But we are entitled to *better Security* than your *Word*, and the *Biſhops too*, in this Point. We can't imagine he would long be content, to be but half a Biſhop, to have a nominal Office, without the Powers, and Emoluments.

I know no way, to Judge of *Futurity*, but by comparing it with Things ſimilar that are paſt.

Now, Sir, on a Review, as far as I recollect the *Hiſtory of England*; to ſay nothing of the Extravagant Incroachment of the *Catholic Biſhops*, who became ſo intollerable as to weary out the Nation, and prepare in ſome Meaſure for a Proteſtant Reformation: I ſay, not to mention theſe, have not the *Engliſh Biſhops*, encroached more and more on the *temporal and ſpiritual Liberties of the Nation*, 'till they were at laſt the Cauſe of beheading their *King*, and over throwing the *Government*?—Were they not always a Public Grievance, by abetting Popery, retaining many *ſuperſtitious Rights* and Cuſtoms in their Worſhip and Government; introducing Novelties in the Church, making nearer Approaches to the Church of Rome, to the great Offence of the Proteſtant Churches of *Germany, France, Scotland, and Holland*?—Have not thoſe Prelates embroiled the *British Iſland*, and made the Diſſentions between the two Nations of *England and Scotland*?—Who can avoid charging them with all the *civil Wars* between the King and Parliament?

Can it be denied they have been the Inſtruments of diſplacing the moſt godly and conſcientious Clergy; of vexing, puniſhing, and baniſhing out of the Kingdom, the moſt religious of all Conditions

ditions, who could not in Conscience comply with their superstitious Inventions and Ceremonies?—By such Refuges, who fled from the Persecutions of the imperious *Arch-Bishop Laud*, were *Boston, Rhode-Island, &c.* first planted.

Have they not tried to bind the Nation to themselves in perpetual Slavery by their *Canons, &c.*?—Did they not often *Invalidate the Civil Liberty*, by preaching *passive Obedience*, and *Non-Resistance*, and declaring for *Arbitrary Power*, encouraging *illegal Projects* to raise Money without Parliament?—So glaring their Conduct, that even their Friends could say little for them. *Lord Falkland* in a Parliamentary Speech for them is oblig'd to own, “ While *Moss* has been said in security, a *Conventicle* has been “ a Crime, and which is yet more the conforming to *Ceremonies* “ has been more exacted then conforming to *Christianity*; and “ while Men for *Scruples* have been *undone*; for Attempts of *Sedition*, they have only been admonished.”

Obj. “ But why Reason from the *Abuse*, against the *Use*? Many excellent Persons of that Order have been, an Ornament to “ the Nation.”

Ans. Doubtless there have in all Ages, been very great, learned, pious and candid Divines of that Order, whose Names with peculiar Fragrance are transmitted to Posterity; nay some few have appeared on the Side of *Liberty* in Opposition, to Popery and Arbitrary Powers, particularly the RENOWN'D SEVEN in the Reign of *James II.* who were delivered with the highest Applause from the Tower.—But surely the *most worthy Prelates* could not deny, that what I have said is true of the greater Part of that Order. Their Power intoxicates, and leads to these dangerous Measures.

Our blessed Lord tells us “ *His Kingdom is not of this World.*” His Words will stand. His *Church* or *Kingdom* will not agree with any *Mixture of temporal*, or State Affairs.—How gloriously did the *Church of Christ* conquer the Nations, for Three Hundred Years; but from the Moment Christianity got an Establishment by *Constantine the Great*, about Twenty Years after the Third Century, the *Bishops* began to encroach, so that in A. D. 1566. there

there was an *Universal Bishop*, or *Pope*.---Thus the *secular Power* soon destroyed the *Gospel*, by being connected with it.---Look thro' all Nations, in all Ages; Christ's words will be verified; *Establishments destroy Religion*.

I shall not now take Time to lead you to *different Nations*.---I would only request you to view the Effects of *introducing Bishops without the Consent of the People in Scotland*.---Please, Sir, to read the *Memoirs* of that Church, the *Cloud of Witnesses*, *Robinson's celebrated History*, *Bishop Burnet's*, and *Crookshank's*, &c.---Consider the Duke of *Lauderdale's* or the Duke of *York's* Conduct there.---Behold the *Blood of Thousands*, of the most valuable Persons of the Kingdom, inhumanly shed? Besides the many Thousands banished, imprisoned and reduced to Beggary: All occasioned by *imposing Bishops and their Superstitions* on the Nation, contrary to their Consciences, and many of these Mischiefs happened after the Restoration, when the Nation enjoyed Peace abroad.

I have shewn before, even from the Suffrages of the greatest Divines of your own Church, that *your Bishops bear a human, not a Divine Office*: Were then these *Ceremonies*, which ruined the Nation, *Divine*? No, Sir, they had no Authority but that of the *Bishops of Rome and England*.---Your Friend *Bishop Burnet*, himself owns, as every honest Inquirer must, in his *History Reform. Part Second, Page 72*, that the *first Liturgies*, viz. of *St. James, St. Basil, &c.* were first mentioned in the Fourth Century, and even then these *Forms* were left to the Discretion of every Bishop. So that it is plain that neither *Bishops* nor any of their *Ceremonies*, nor even *Liturgies*, or *common Prayers* were ever known in the Church of Christ, for Three Hundred Years.

But, Sir, as if *Christ had not sufficient Knowledge*, to appoint his own *Worship*, your Bishops have added what you call, *many decent Ceremonies*, and on your Principles, they may add *Ten Thousand* more, and even out do the Church of Rome herself.---

May they may go on to shed the Blood of many loyal Americans, as they have of the Scots, to confirm your Superstitions---

Obj. But perhaps you will say “ What Attempts since the Revolution have Bishops made on the Liberties of the People?”

Ans. The Reason, Sir, is abundantly evident.---We thank God they have not had so much Power.---Their *Convocation*, formerly the highest Ecclesiastic Court in the Nation, since the glorious *William, III.* has not, that I have found, been permitted to act any Thing, tho’ they meet for the sake of *Form*.---You think it hard to be deprived of the Privileges of other Societies; but you may blame the *Arbitrary Spirit of your Bishops*, who have always infringed on the *Estates and Consciences* of the People.

That they are *not to be trusted yet with our Liberties* may be inferred from their Treatment of the “ *Free and candid Disquisitions*,” a Book drawn up by most dutiful Sons of the Church of England, about Twenty Years ago, yet it could not be noticed by your Bishops; tho’ they proposed in the *most humble and modest Manner*, a Review and Emendation of the almost innumerable Errors and Blunders, in your *Liturgy, Mattins, Ethanasian Creed, Catechism, Collects, Prayer and supplicatory Offices, Rubrics, Calendar, Canons, Homilies, Oaths of Church Wardens, Ecclesiastic Courts, Puralities, and Non-residence, &c.* and offered the Authority of the greatest and best Writers of the Church.---But Bishops are Bishops still.

That we *dare not yet trust Bishops with our Liberties*: Only recollect, Sir, a recent Specimen, the *Repeal of the Stamp-Act*; when the bulk of the Nation saw it would ruin *Britain and her Colonies too*: These Reverend Fathers in God, almost all insisted on the *illegal Oppression*.

THUS,

THUS, Rev. Sir, I have wrote you a few Lines, which I hope will be of some Benefit to the Public; if more Arguments are desired, I have Hundreds in reserve; but I think these may suffice.---Perhaps I have gone too far, when I recollect,

“ He that is Wise will not presume to laugh

“ At Priests, or Church Affairs, it is not safe.

“ Think their exists, and let it check your Sport;

“ That dreadful Monster, call'd a *Spiritual Court*,

“ Into whose cruel Jaws, if once you fall,

“ In vain Alas! in vain for Aid you call:

“ Clerks, Proctors, Priests, voracious round you ply,

“ Like Leeches sucking 'till they've suck'd you dry.”

[Art of Preaching]

I am, Rev, Sir,

very much,

at your Service,

AN ANTIEPISCOPALIAN.









